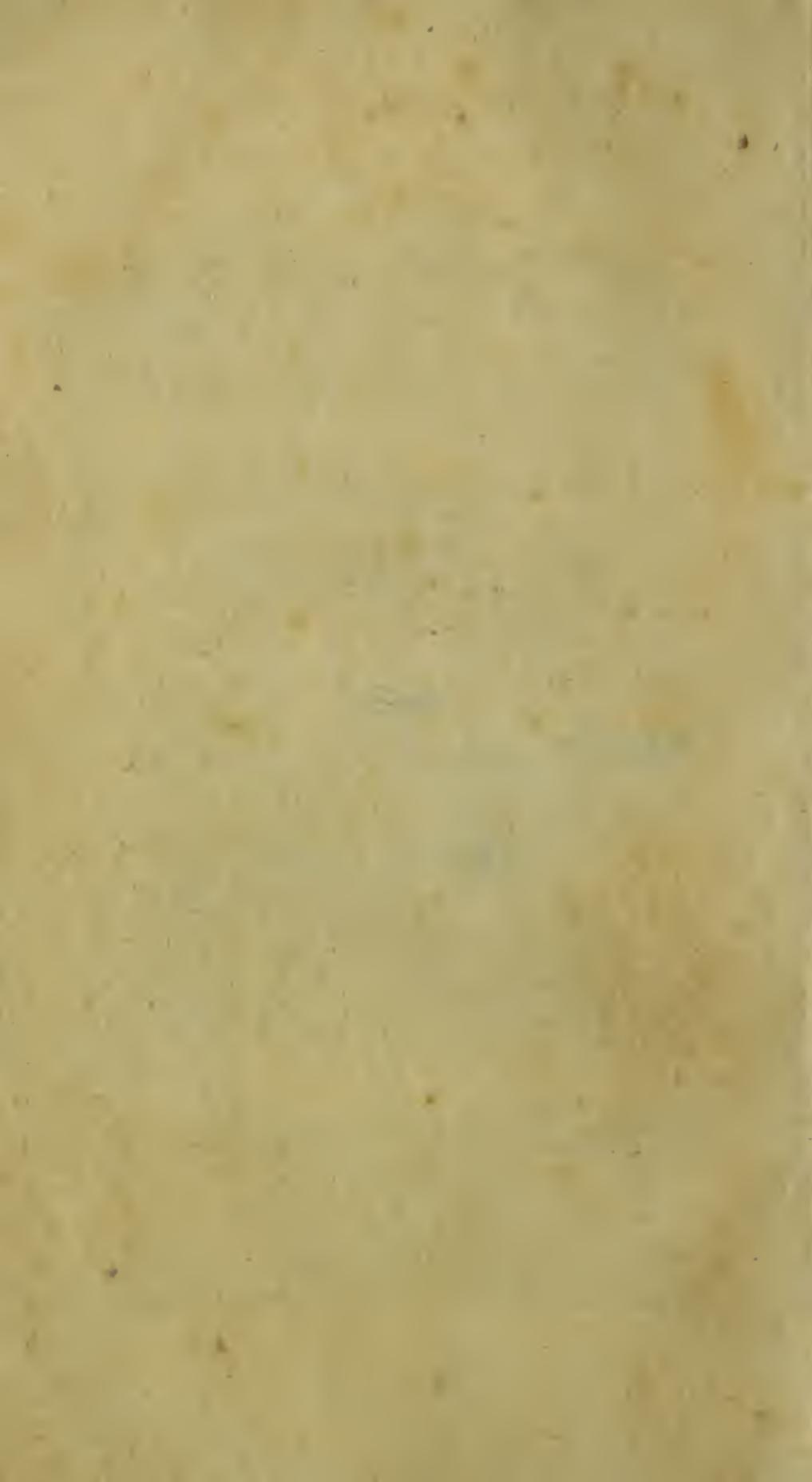


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A

FAITHFUL NARRATIVE  
OF THE  
SURPRISING WORK OF GOD  
IN THE  
CONVERSION  
OF  
MANY HUNDRED SOULS  
IN NORTHAMPTON,  
AND THE NEIGHBOURING TOWNS AND VILLAGES  
OF NEW-HAMPSHIRE, IN NEW-ENGLAND :

*In a Letter to the Rev. Dr. Colman,*

At that time Pastor of Brattle Street Church, Boston.

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By PRESIDENT EDWARDS.

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WITH PREFACES,

BY THE REV. DR. WATTS AND DR. GUYSE OF LONDON, AND BY  
THE BOSTON MINISTERS.

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Revised from the Boston Edition of 1738.

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JAMES LORING,

SABBATH SCHOOL BOOK-STORE, WASHINGTON-ST. BOSTON.

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1831.

BOSTON EDITION OF 1831.

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It is now almost a century since a glorious Revival of Religion occurred in Northampton, under the preaching of the Rev. JONATHAN EDWARDS, afterwards President of a College in New-Jersey. It appears that the account of it was first communicated by Mr. EDWARDS to Dr. COLMAN in 1736, and by him forwarded to London, for Drs. WATTS and GUYSE ; who published the same, attesting their belief that it was indeed the work of God. The same was afterwards published in Boston, in 1738, from which this edition is printed.

The principles of religion which these venerable men avowed and preached, are well-known, and those too of the Author of the Narrative. Agreeing, as we most cordially do, in the leading religious opinions of these worthy men now with God, and believing that the Narrative presents those tokens of a work of the Holy Spirit which alone can prepare the soul for heavenly glory, we are gratified in now presenting it to the public ; especially at this season of unusual attention to the subject of personal religion.

Although we have no doubt that multitudes of sinners in the past and during the present year have become the subjects of renewing grace, yet we know there may be danger of mistake in this matter, from mere animal excitement, from visionary ideas, and from sympathy. There may be danger too, from the publishing of false tests of character from the pulpit, and from an indiscreet haste in the profession of religion. It is therefore hoped, that the publication of this Narrative will have a valuable tendency not only in showing what true grace is, but in awaking many, who are strangers to its nature and influence, to a consideration of their eternal interest.

It is gratifying to observe the honourable names of Ministers in Boston, who a century since believed in and encouraged Revivals of Religion, as well as the names of those other Ministers in the then county of Hampshire, who cordially attested to this work of the Spirit of God.

BOSTON, AUGUST, 1831.

## P R E F A C E,

BY DR. WATTS AND DR. GUYSE.

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The friendly correspondence which we maintain with our brethren of New-England, gives us now and then the pleasure of hearing some remarkable instances of divine grace in the conversion of sinners, and some eminent examples of piety in that American part of the world. But never did we hear or read, since the first ages of Christianity, any event of this kind so surprising as the present Narrative hath set before us. The Rev. and worthy Dr. Colman, of Boston, had given us some short intimations of it in his Letters; and upon our request of a more large and particular account, Mr. Edwards, the happy and successful minister of Northampton, which was one of the chief scenes of these wonders, drew up this history in an Epistle to Dr. Colman.

There were some useful sermons of the venerable and aged Mr. William Williams published lately in New-England, which were preached in that part of the country during this season of the glorious work of God in the conversion of men; to which Dr. Colman subjoined a most judicious and accurate abridgment of this Epistle: and a little after, he sent the original to our hands, to be communicated to the World under our care here in London.

We are abundantly satisfied of the truth of this Narrative, not only from the pious character of the writer, but from the concurrent testimony of many other per-

sons in New-England; *for this thing was not done in a corner.* There is a spot of ground, as we are here informed, wherein there are twelve or fourteen towns and villages, chiefly situate in the county of Hampshire near the banks of the river of Connecticut, within the compass of thirty miles, wherein it pleased God two years ago to display his free and sovereign mercy in the conversion of a great multitude of souls in a short space of time, turning them from a formal, cold and careless profession of Christiahity, to the lively exercise of every Christian grace, and the powerful practice of our holy religion. The great God has seemed to act over again the miracle of Gideon's fleece, which was plentifully watered with the dew of heaven, while the rest of the earth round about it was dry, and had no such remarkable blessing.

There has been a great and just complaint for many years among the ministers and churches in Old England, and in New, (except about the time of the late earthquake there) that the work of conversion goes on very slowly, that the Spirit of God in his saving influences is much withdrawn from the ministrations of his word, and there are few that receive the report of the gospel, with any eminent success upon their hearts. But as the gospel is the same divine instrument of grace still, as ever it was in the days of the Apostles, so our ascended Saviour now and then takes a special occasion to manifest the divinity of this gospel by a plentiful effusion of his Spirit where it is preached: then sinners are turned into saints in numbers, and there is a new face of things spread over a town or country: "The wilderness and the solitary places are glad, the desert rejoices and blossoms as the rose;" and surely concerning this instance we may add, that "they have seen the glory of the Lord there, and the excellency of our God; they have seen the outgoings of God our King in his sanctuary."

Certainly it becomes us, who profess the religion of Christ, to take notice of such astonishing exercises of his power and mercy, and give him the glory which is due, when he begins to accomplish any of his promises concerning the latter days; and it gives us further encouragement to pray, and wait, and hope for the

like display of his power in the midst of us. "The hand of God is not shortened that it cannot save," but we have reason to fear that our iniquities, our coldness in religion, and the general carnality of our spirits, have raised a wall of separation between God and us: and we may add, the pride and perverse humour of Infidelity, degeneracy and apostacy from the Christian faith, which have of late years broken out amongst us, seem to have provoked the Spirit of Christ to absent himself much from our nation. "Return, O Lord, and visit thy churches, and revive thine own work in the midst of us."

From such blessed instances of the success of the gospel, as appear in this Narrative, we may learn much of the way of the Spirit of God in his dealing with the souls of men, in order to convince sinners, and restore them to his favour and his image by Jesus Christ, his Son. We acknowledge that some particular appearances in the work of conversion among men may be occasioned by the ministry which they sit under, whether it be of a more or less evangelical strain, whether it be more severe and affrighting, or more gentle and persuasive. But wheresoever God works with power for salvation upon the minds of men, there will be some discoveries of a sense of sin, of the danger of the wrath of God, of the all sufficiency of his Son Jesus, to relieve us under all our spiritual wants and distresses, and a hearty consent of soul to receive him in the various offices of grace, wherein he is set forth in the holy Scriptures. And if our readers had opportunity (as we have had) to peruse several of the sermons which were preached during this glorious season, we should find that it is the common plain *Protestant* doctrine of the Reformation, without stretching towards the *Antinomians* on the one side, or the *Arminians* on the other, that the Spirit of God has been pleased to honour with such illustrious success.

We are taught also by this happy event how easy it will be for our blessed Lord to make a full accomplishment of all his predictions concerning his kingdom, and to spread his dominion from sea to sea, through all the nations of the earth. We see how easy it is for him with one turn of his hand, with one word of his mouth,

to awaken whole countries of stupid and sleeping sinners, and kindle divine life in their souls. The heavenly influence shall run from door to door, filling the hearts and lips of every inhabitant with importunate inquiries, *What shall we do to be saved?* And *how shall we escape the wrath to come?* And the name of Christ the Saviour shall diffuse itself like a rich and vital perfume to multitudes that were ready to sink and perish under the painful sense of their own guilt and danger. Salvation shall spread through all the tribes and ranks of mankind, as the lightning from heaven in a few moments would communicate a living flame through ten thousand lamps or torches placed in a proper situation and neighbourhood. 'Thus "a nation shall be born in a day" when our Redeemer pleases, and his faithful and obedient subjects shall become as numerous as the spires of grass in a meadow newly mown, and refreshed with the showers of heaven. But the pleasure of this agreeable hint bears the mind away from our theme.

Let us return to the present Narrative. 'Tis worthy of our observation, that this great and surprising work does not seem to have taken its rise from any sudden and distressing calamity or publick terror that might universally impress the minds of a people: here was no storm, no earthquake, no inundation of water, no desolation by fire, no pestilence or any other sweeping distemper, nor any cruel invasion by their Indian Neighbours, that might force the inhabitants into a serious thoughtfulness, and a religious temper, by the fears of approaching death and judgment. Such scenes as these have sometimes been made happily effectual to awaken sinners in Zion, and the formal professor and the hypocrite, have inquired, terrified with the thoughts of divine wrath breaking in upon them, "who shall dwell with everlasting burnings?" But in the present case the immediate hand of God in the work of his Spirit appears much more evident, because there is no such awful and threatening Providence attending it.

It is worthy also of our further notice, that when many profane sinners, and formal professors of religion, have been affrighted out of their present carelessness and stupidity by some astonishing terrors ap-

## P R E F A C E,

BY THE BOSTON MINISTERS.

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WHEN the disciples of our glorious Lord were filled with sorrow upon the heavy tidings of his departure from them, he cheered their drooping spirits with that good word, “ Nevertheless, I tell you the truth ; it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.” And after his ascension, he fulfilled this great and precious promise by the extraordinary effusion of his Spirit, under whose conduct and influence, the “ Apostles went forth, and preached every where, the Lord working with them :” so that when we read the Acts of the Apostles, we must say ; “ Not by might, nor by power, but by the Spirit of the Lord of Hosts.” And though, soon after the first days of Christianity, there was a dreadful apostacy, yet God did not wholly take his Spirit from his people ; but raised up faithful witnesses, to testify against the heresies and corruptions of the times wherein they lived. And since Antichrist that wicked one has been revealed, our Lord, according to his word, has been gradually consuming him with the spirit of his mouth, in the Reformation.

Nor have we in these remote corners of the earth, where Satan had his seat from time immemorial, been left without a witness of the divine power and grace.

Very remarkable was the work of God's Spirit stirring up our fore fathers to leave a pleasant land, and transport themselves over a vast ocean into this then howling wilderness ; that they might enjoy communion with Christ in the purity of his ordinances, and leave their children in the quiet possession of the blessings of his kingdom. And God was eminently present with them by his word and Spirit.

Yea, we need look no higher than our own times, to find abundant occasion to celebrate the wonderful works of God. Thus when God arose and shook the earth,\* his loud call to us in that amazing providence was followed, so far as man can judge, with the still voice of his Spirit, in which He was present to awaken many, and bring them to say trembling, " What must we do to be saved ?" Yea, as we hope, to turn not a few from sin to God in a thorough conversion. But when the bitterness of death was past, much the greater part of those whom God's terrors affrighted, gave sad occasion to remember those words, Psalm lxxviii. 34, 36. " When he slew them, then they sought him : and they returned and inquired early after God. And they remembered that God was their rock, and the high God their Redeemer. Nevertheless, they did flatter him with their mouth, and they lied unto him with their tongue." And there has since been great reason to complain of our speedy return to our former sins, notwithstanding some hopes given of a more general Reformation. Yea, when more lately, it pleased God to visit many of our towns with a very mortal distemper, to that time in a manner unknown ; whereby great numbers of our hopeful children and youth have been cut off, many very suddenly, and with circumstances exceedingly distressing and awful ; yet, alas ! we have not generally seen, nor duly considered God's hand stretched out against us ; but have given him reason to complain, as of his ancient people, " Why should ye be stricken any more ? ye will revolt more and more." And accordingly his anger is not turned away ; but his hand is stretched out still. A plain proof of this awful

\* The Earthquake of October 29, Anno, 1727.

truth, that the most awakening dispensations can no farther humble and do us good, than as it pleaseth God to accompany them with his Spirit, and so command his blessing upon them. But when the Almighty will work by such means, or without them, who can hinder him? He acts with sovereign liberty and irresistible power. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John iii. 8. Such was his wonderful work at Northampton, and the neighbouring Towns in the county of Hampshire, and some other places. The Holy Spirit was in a plentiful and extraordinary manner poured out on persons of every age and condition, without such remarkable providences going before to awaken them; as the dew falls in the night, and yet the effects appeared as the light which goeth forth. So that we might well admiring say, what has God wrought! Great was the number of them who published the wonders of the divine power and grace; declaring with humility, what God had done for their souls. And others who went among them, acknowledged that the work exceeded the fame of it.

Now the Psalmist observes, that God has made his wonderful works to be remembered. We therefore apprehend that our Reverend Brother has done well to record and publish this surprising work of God; and the fidelity of his account would not have been at all doubted of by us, though there had not been the concurrent testimony of others to it. It is also a pleasure to us to hear what acceptance the following Narrative has found in the other England, where it has had two impressions already, and been honoured with a commendatory Preface, by two divines of eminent note in London, *viz.* the Rev. Dr. Watts, and Dr. Guyse: after whom it may seem presumption in us to attempt any thing of this kind. But it having been thought proper to reprint this Letter here, and disperse it among our people; we thankfully embrace this opportunity to praise the Most High, for the exceeding riches of his grace, and earnestly to recommend this Epistle to the diligent reading and attentive consideration of all into

whose hands these shall come. "He that hath an ear, let him hear what the Spirit saith unto the Churches." And indeed the particular and distinct account which the Author has given of God's dealings with the souls of men, at this remarkable season, in the variety of cases then set before him, and in many of his observations thereupon, we apprehend are written with that judgment and skill in divine things, as declare him to be a scribe well instructed unto the kingdom of heaven; and we judge may be very useful to Ministers in leading weary souls to Christ for rest, and for the direction and encouragement of all under the like operations of the Holy Spirit. Yea, as the Author observes, "There is no one thing I know of, that God has made such a means of promoting his work among us, as the news of other's conversion." We hope that the further spreading of this Narrative may, by the divine blessing, still promote the conversion of souls, and quicken God's children to labour after the clearer evidences of their adoption, and to bring forth fruits meet for repentance. And as this wonderful work may be considered as an earnest of what God will do towards the close of the Gospel day, it affords great encouragement to our faith and prayer in pleading those promises which relate to the glorious extent and flourishing of the kingdom of Christ upon earth, and that have not yet had their full and final accomplishment. And surely the very threatening degeneracy of our times calls aloud to us all, to be earnest in prayer for this most needed blessing, the plentiful effusion of the Spirit of truth and holiness. Nor ought the sense of our own unworthiness discourage us, when we go to our heavenly Father in the name of his dear Son, who has purchased and received this great gift for his people, and says to us, "Ask, and it shall be given you — If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke xi. 9 — 13.

But we must draw to a close. May the worthy Author be restored to health, and long continue to be a rich blessing to his people! May he still see the pleasure of the Lord prospering in his hand; and in

particular, may the Spirit of grace accompany this pious endeavour to spread the savour of the knowledge of Christ, for the everlasting advantage of many ! May it please God to revive his work throughout this land ; and may all the ends of the earth see his salvation !

Boston, November 4th, 1738.

**JOSEPH SEWALL.**

Minister of Old South Church.

**THOMAS PRINCE.**

Minister of Old South Church.

**JOHN WEBB.**

Minister of New North Church.

**WILLIAM COOPER.**

Minister of Brattle Street Church

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P. S. Since the writing this Preface, one of us has received a Letter from a Reverend and very worthy Minister in Glasgow, in which is the following passage :

“ The friends of serious religion here were much refreshed with a printed account of the extraordinary success of the gospel, of late, in some parts of New-England. If you can favour me with more particular accounts of those joyful events, when you have opportunity of writing to me, it will much oblige me.”

TO THE  
**REV. BENJAMIN COLMAN, D. D.**  
PASTOR OF A CHURCH IN BOSTON.

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Westfield, October 11, 1738.

SIR,

In your letter of August 19 you inform us, that the Rev. Dr. Watts and Dr. Guyse desire that some other Ministers, who were eye and ear witnesses to some of those numerous conversions in the other Towns about Northampton, would attest unto what the Rev. Mr. Edwards has written of them.

We take this opportunity to assure you, that the account Mr. Edwards has given in his Narrative of our several Towns or Parishes is true; and that much more of the like nature might have been added with respect to some of them.

We are, Rev. Sir, your brethren and servants,

WILLIAM WILLIAMS,*	Pastor of Hatfield.
EBENEZER DEVOTION,	" of Suffield.
STEPHEN WILLIAMS,*	" of Long Meadow.
PETER RAYNOLDS,	" of Enfield.
NEHEMIAH BULL,	" of Westfield.
SAMUEL HOPKINS,	" of West Springfield.

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\* Rev. SOLOMON WILLIAMS, and Rev. ELISHA S. WILLIAMS, the latter now a resident in this city, are relatives of these Ministers. Rev. Solomon Williams, now nearly 80 years of age, and Rev. ICHABOD S. SPENCER, are now the joint Pastors of the Church in Northampton, of which President Edwards was the Pastor in 1736.

## FAITHFUL NARRATIVE.

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### LETTER TO REV. DR. COLMAN.

Reverend and Honoured Sir, —

HAVING seen your Letter to my honoured uncle Williams of Hatfield of July 20, wherein you inform him of the notice that has been taken of the late wonderful work of God, in this, and some other towns in this country, by the Rev. Dr. Watts, and Dr. Guyse of London, and the congregation to which the last of these preached on a monthly day of solemn prayer ; as also, of your desire to be more perfectly acquainted with it, by some of us on the spot ; and having been since informed by my uncle Williams, that you desire me to undertake it ; I would now do it, in as just and faithful a manner as in me lies.

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### CHAPTER I.

#### *Introductory Statement.*

The people of the county, in general, I suppose, are as sober, and orderly, and good sort of people, as in any part of New-England ; and I

believe they have been preserved the freest by far, of any part of the country, from error, and variety of sects and opinions. Our being so far within the land, at a distance from sea-ports, and in a corner of the country, has doubtless been one reason why we have not been so much corrupted with vice, as most other parts. But without question, the religion, and good order of the county, and their purity in doctrine, has, under God, been very much owing to the great abilities, and eminent piety, of my venerable and honoured grandfather Stoddard. I suppose we have been the freest of any part of the land from unhappy divisions, and quarrels in our ecclesiastical and religious affairs, till the late lamentable Springfield contention.\*

We being much separated from other parts of the province, and having comparatively but little intercourse with them, have from the beginning, till now, always managed our ecclesiastical affairs within ourselves: it is the way in which the county, from its infancy, has gone on, by the practical agreement of all, and the way in which our peace and good order has hitherto been maintained.

The town of Northampton is of about eighty-two years standing, and has now about two hundred families; which mostly dwell more compactly together than any town of such a bigness

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\* The Springfield contention relates to the settlement of a minister there, which occasioned too warm debates between some, both pastors and people, that were for it, and others that were against it, on account of their different apprehensions about his principles, and about some steps that were taken to procure his ordination.

in these parts of the country; which probably has been an occasion that both our corruptions, and reformatiōns have been, from time to time the more swiftly propagated, from one to another, through the town. Take the town in general, and so far as I can judge, they are as rational and understanding a people as most I have been acquainted with: Many of them have been noted for religion, and particularly, have been remarkable for their distinct knowlege in things that relate to heart religion, and Christian experience, and their great regards thereto.

I am the third minister that has been settled in the town: the Rev. Mr. Eleazer Mather, who was the first, was ordained in July, 1669. He was one whose heart was much in his work, abundant in labours for the good of precious souls; he had the high esteem and great love of his people, and was blest with no small success. The Rev. Mr. Stoddard, who succeeded him, came first to the town the November after his death, but was not ordained till September 11th, 1672, and died February 11th, 1728-9. So that he continuaed in the work of the ministry here, from his first coming to town, near sixty years. And as he was eminent and renowned for his gifts and graces so he was blest, from the beginning, with extraordinary success in his ministry, in the conversion of many souls. He had five harvests, as he called them: The first was about fifty-seven years ago; the second about fifty-three years; the third about forty; and the fourth about twenty-four; the fifth and last about eighteen years ago. Some of these

times were much more remarkable than others, and the ingathering of souls more plentiful. Those that are about fifty-three and forty, and twenty-four years ago, were much greater than either the first or the last: but in each of them, I have heard my grandfather say, the larger part of the young people in the town seemed to be mainly concerned for their eternal salvation.

After the last of these came a far more degenerate time, (at least among the young people) I suppose, than ever before. Mr. Stoddard, indeed, had the comfort before he died, of seeing a time where there were no small appearances of a divine work among some, and a considerable ingathering of souls, even after I was settled with him in the ministry, which was about two years before his death; and I have reason to bless God for the great advantage I had by it. In these two years there were nearly twenty that Mr. Stoddard hoped to be savingly converted; but there was nothing of any general awakening. The greater part seemed to be at that time very insensible of the things of religion, and engaged in other cares and pursuits. Just after my grandfather's death, it seemed to be a time of extraordinary dulness in religion: licentiousness for some years greatly prevailed among the youth of the town; they were many of them very much addicted to night-walking, and frequenting the tavern, and lewd practices, wherein some, by their example, exceedingly corrupted others. It was their manner very frequently to get together, in conventions of both sexes, for mirth and jollity, which they called frolics;

and they would often spend a greater part of the night in them, without regard to any order in the families they belonged to: and indeed family government did too much fail in the town. It was become very customary with many of our young people, to be indecent in their carriage at meeting, which doubtless, would not have prevailed to such a degree, had it not been that my grandfather through his great age, (though he retained his powers surprisingly to the last) was not so able to observe them. There had also long prevailed in the town, a spirit of contention between two parties, into which they had for many years been divided, by which was maintained a jealousy one of the other, and they were prepared to oppose one another in all public affairs.

But in two or three years after Mr. Stoddard's death, there began to be a sensible amendment of these evils; the young people showed more of a disposition to hearken to counsel, and by degrees left off their frolicking, and grew observably more decent in their attendance on the public worship, and there were more that manifested a religious concern than there used to be.

At the latter end of the year 1733, there appeared a very unusual flexibility, and yielding to advice, in our young people. It had been too long their manner to make the evening after the Sabbath, and after our public lecture, to be especially the times of their mirth, and company keeping. But a sermon was now preached on the Sabbath before the lecture, to show the evil tendency of the practice, and to per-

suade them to reform it ; and it was urged on heads of families, that it should be a thing agreed upon among them to govern their families, and keep their children at home, at these times ; and withal it was more privately moved, that they should meet together, the next day, in their several neighbourhoods, to know each other's minds : which was accordingly done, and the motion complied with throughout the town. But parents found little or no occasion for the exercise of government in the case : the young people declared themselves convinced by what they had heard from the pulpit, and were willing of themselves to comply with the counsel that had been given ; and it was immediately, and I suppose, almost universally complied with ; and there was a thorough reformation of these disorders thenceforward, which has continued ever since.

Presently after this, there began to appear a remarkable religious concern at a little village, belonging to the congregation, called Pascom-muck, where a few families were settled, at about three miles distance from the main body of the town. At this place, a number of persons seemed to be savingly wrought upon. In the April following, A. D. 1734, there happened a very sudden and awful death of a young man, in the bloom of his youth ; who being violently seized with a pleurisy, and taken immediately very delirious, died in about two days ; which (together with what was preached publicly on that occasion) much affected many young people. This was followed with another death of a

young married woman, who had been considerably exercised in mind, about the salvation of her soul, before she was ill, and was in great distress, in the beginning of her illness ; but seemed to have satisfying evidences of God's saving mercy to her, before her death ; so that she died very full of comfort, in a most earnest and moving manner warning, and counselling others. This seemed much to contribute to the solemnizing of the spirits of many young persons : and there began evidently to appear more of a religious concern on people's minds.

In the fall of the year, I proposed to the young people, that they should agree among themselves to spend the evenings after lectures in social religion, and to that end divide themselves into several companies to meet in various parts of the town ; which was accordingly done, and those meetings have been since continued, and the example imitated by elder people. This was followed with the death of an elderly person, which was attended with many unusual circumstances, by which many were much moved and affected.

About this time, began the great noise that was in this part of the country, about Arminianism, which seemed to appear with a very threatening aspect upon the interest of religion here. The friends of vital piety trembled for fear of the issue ; but it seemed, contrary to their fear, strongly to be over-ruled for the promoting of religion. Many who looked on themselves as in a Christless condition, seemed to be awakened by it, with fear that God was about to withdraw from the land, and that we should be giv-

en up to heterodoxy, and corrupt principles ; and that then their opportunity for obtaining salvation would be past ; and many who were brought a little to doubt about the truth of the doctrines they had hitherto been taught, seemed to have a kind of a trembling fear with their doubts, lest they should be led into by-paths, to their eternal undoing : And they seemed with much concern and engagedness of mind, to inquire what was indeed the way in which they must come to be accepted with God. There were then some things said publicly on that occasion, concerning " justification by faith alone."

Although great fault was found with meddling with the controversy in the pulpit, by such a person, and at that time, and that though it was ridiculed by many elsewhere ; yet it proved a word spoken in season here ; and was most evidently attended with a very remarkable blessing of Heaven to the souls of the people in this town. They received thence a general satisfaction with respect to the main thing in question, which they had been in trembling doubts and concern about ; and their minds were engaged the more earnestly to seek that they might come to be accepted of God, and saved in the way of the gospel, which had been made evident to them to be the true and only way. And then it was, in the latter part of December, that the Spirit of God began extraordinarily to set in, and wonderfully to work among us ; and there were, very suddenly, one after another, five or six persons, who were to all appearance savingly converted, and some of them wrought upon in a very remarkable manner.

Particularly, I was surprised with the relation of a young woman, who had been one of the greatest company-keepers in the whole town : when she came to me, I had never heard that she was become in anywise serious, but by the conversation I then had with her, it appeared to me, that what she gave an account of, was a glorious work of God's infinite power and sovereign grace ; and that God had given her a new heart, truly broken and sanctified. I could not then doubt of it, and have seen much in my acquaintance with her since to confirm it.

Though the work was glorious, yet I was filled with concern about the effect it might have upon others : I was ready to conclude (though too rashly,) that some would be hardened by it, in carelessness and looseness of life ; and would take occasion from it to open their mouths, in reproaches of religion. But the event was the reverse, to a wonderful degree ; God made it, I suppose, the greatest occasion of awakening to others, of any thing that ever came to pass in the town. I have had abundant opportunity to know the effect it had, by my private conversation with many. The news of it seemed almost like a flash of lightning, upon the hearts of young people, all over the town, and upon many others. Those persons among us, who used to be farthest from seriousness, and that I most feared would make an ill improvement of it, seemed greatly to be awakened with it ; many went to talk with her, concerning what she had met with ; and what appeared in her seemed to be to the satisfaction of all that did so.

Presently upon this, a great and earnest con-

cern about the great things of religion, and the eternal world, became universal in all parts of the town, and among persons of all degrees, and all ages; the noise among the dry bones waxed louder and louder: All other talk but about spiritual and eternal things, was soon thrown by; all the conversation in all companies, and upon all occasions, was upon these things only, unless so much as was necessary for people to carry on their secular business. Other discourse than of the things of religion would scarcely be tolerated in any company. The minds of people were wonderfully taken off from the world; it was treated among us as a thing of very little consequence: They seemed to follow their worldly business, more as a part of their duty, than from any disposition they had to it. The temptation now seemed to lie on that hand, to neglect worldly affairs too much, and to spend too much time in the immediate exercise of religion: which thing was exceedingly misrepresented by reports that were spread in distant parts of the land, as though the people here had wholly thrown by all worldly business, and be-took themselves entirely to reading, and praying, and such like religious exercises.

But although people did not ordinarily neglect their worldly business; yet there then was the reverse of what commonly is: religion was with all sorts the great concern, and the world was a thing only by the bye. The only thing in their view was to get the kingdom of heaven, and every one appeared pressing into it: The engagedness of their hearts in this great concern could not be hid, it appeared in their

very countenances. It then was a dreadful thing among us to lie out of Christ, in danger every day of dropping into hell ; and what person's minds were intent upon was, to escape for their lives, and to " fly from the wrath to come." All would eagerly lay hold of opportunities for their souls ; and were wont very often to meet together in private houses, for religious purposes : and such meetings when appointed were wont greatly to be thronged.

There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be the vainest, and loosest, and those that had been most disposed to think, and speak slightly of vital and experimental religion, were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more ; souls did as it were come by flocks to Jesus Christ. From day to day, for many months together, might be seen evident instances of sinners brought "out of darkness into marvellous light," and delivered "out of an horrible pit, and from the miry clay, and set upon a rock, with a new song of praise to God in their mouths."

This work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town ; so that in the spring and summer following, A. D. 1735, the town seemed to be full of the presence of God : It never was so full of love, nor so full of joy, and yet so full of distress, as it was then. There were remarkable tokens of God's presence in al-

most every house. It was a time of joy in families on the account of salvation being brought unto them ; parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands. The goings of God were then seen in his sanctuary ; God's day was a delight, and his tabernacles were amiable. Our public assemblies were then beautiful ; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth ; the assembly in general were, from time to time, in tears while the word was preached ; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbours.

Our public praises were then greatly enlivened ; God was then served in our psalmody, in some measure, in the beauty of holiness. It has been observable, that there has been scarce any part of divine worship, wherein good men among us have had grace so drawn forth, and their hearts so lifted up in the ways of God, as in singing his praises : Our congregation excelled all that ever I knew in the external part of the duty before, the men generally carrying regularly, and well, three parts of music, and the women a part by themselves : but now they were evidently wont to sing with unusual elevation of heart and voice, which made the duty pleasant indeed.

In all companies in other days, on whatever occasions persons met together, Christ was to be heard of and seen in the midst of them. Our young people, when they met, were wont to

spend the time in talking of the excellency and dying love of Jesus Christ, the gloriousness of the way of salvation, the wonderful, free and sovereign grace of God, his glorious work in the conversion of a soul, the truth and certainty of the great things of God's word, the sweetness of the views of his perfections, &c. And even at weddings, which formerly were merely occasions of mirth and jollity, there was now no discourse of any thing but the things of religion, and no appearance of any, but spiritual mirth.

Those among us that had been formerly converted, were greatly enlivened and renewed with fresh and extraordinary incomes of the Spirit of God ; though some much more than others, " according to the measures of the gift of Christ :" Many that before had laboured under difficulties about their own state, had now their doubts removed by more satisfying experience, and more clear discoveries of God's love.

When this work of God first appeared, and was so extraordinarily carried on among us in the winter, others round about us, seemed not to know what to make of it ; and there were many that scoffed at and ridiculed it ; and some compared what we called conversion, to certain distempers. But it was very observable of many, that occasionally came among us from abroad, with disregardful hearts, that what they saw here cured them of such a temper of mind : Strangers were generally surprised to find things so much beyond what they had heard, and were wont to tell others that the state of the town could not be conceived of by those that had not seen it. The notice that was taken of it by the

people that came to town on occasion of the court, that sat here in the beginning of March, was very observable. And those that came from the neighbourhood to our public lectures, were for the most part remarkably affected. Many that came to town, on one occasion or other, had their consciences smitten, and awakened, and went home with wounded hearts, and with those impressions that never wore off till they had hopefully a saving issue ; and those that before had serious thoughts, had their awakenings and convictions greatly increased. And there were many instances of persons that came from abroad, on visits, or on business, that had not been long here before to all appearance they were savingly wrought upon, and partook of that shower of divine blessing that God rained down here, and went home rejoicing ; till at length the same work began evidently to appear and prevail in several other towns in the county.

In the month of March, the people in South-Hadley began to be seized with deep concern about the things of religion ; which very soon became universal : And the work of God has been very wonderful there ; not much, if any thing, short of what it has been here, in proportion to the size of the place. About the same time, it began to break forth in the west part of Suffield, (where it has also been very great,) and it soon spread into all parts of the town. It next appeared at Sunderland, and soon overspread the town : and I believe it was, for a season, not less remarkable than it was here. About the same time, it began to appear in a part of Deerfield, called Green-River, and

afterwards filled the town, and there has been a glorious work there: It began also to be manifest, in the south part of Hatfield, in a place called the Hill, and after that the whole town, in the second week, in April, seemed to be seized, as it were at once, with concern about the things of religion; and the work of God has been great there. There has been also a very general awakening at West Springfield, and Long-Meadow; and in Enfield, there was for a time no small concern among some that before had been very loose persons. About the same time that this appeared at Enfield, the Rev. Mr. Bull of Westfield informed me, that there had been a great alteration there, and that more had been done in one week there than in seven years before. Something of this work likewise appeared in the first precinct in Springfield, principally in the north and south extremities of the parish. And in Hadley, old town, there gradually appeared so much of a work of God on souls as at another time would have been thought worthy of much notice. For a short time there was also a very great and general concern, of the like nature, at Northfield. And wherever this concern appeared, it seemed not to be in vain: But in every place God brought saving blessings with him, and his word attended with his Spirit (as we have all reason to think) returned not void. It might well be said at that time in all parts of the country, "Who are these that fly as a cloud, and as doves to their windows?"

As what other towns heard of and found in this, was a great means of awakening them; so

our hearing of such a swift and extraordinary propagation, and extent of this work, did doubtless for a time serve to uphold the work among us. The continual news kept alive the talk of religion, and did greatly quicken and rejoice the hearts of God's people, and much awakened those that looked on themselves as still left behind, and made them the more earnest that they also might share in the great blessings that others had obtained.

This remarkable pouring out of the Spirit of God, which thus extended from one end to the other of this county, was not confined to it, but many places in Connecticut have partook in the same mercy : As for instance, the first parish in Windsor, under the pastoral care of the Rev. Mr. Marsh, was thus blest about the same time, as we in Northampton, while we had no knowledge of each other's circumstances : There has been a very great ingathering of souls to Christ in that place, and something considerable of the same work begun afterwards, in East Windsor, my honoured father's parish, which has in times past, been a place favoured with mercies of this nature, above any on this western side of New-England, excepting Northampton ; there having been four or five seasons of the pouring out of the Spirit to the general awakening of the people there, since my father's settlement among them.

There was also the last spring and summer a wonderful work of God carried on at Coventry under the ministry of the Rev. Mr. Meacham : I had opportunity to converse with some of Coventry people, who gave me a very remarkable

account of the surprising change that appeared in the most rude and vicious persons there. The like was also very great at the same time in a part of Lebanon, called the Crank, where the Rev. Mr. Wheelock, a young gentleman, is lately settled: And there has been much of the same at Durham, under the ministry of the Rev. Mr. Chauncy; and to appearance, no small ingathering of souls there. And likewise among many of the young people in the first precinct in Stratford, under the ministry of the Rev. Mr. Gould; where the work was much promoted by the remarkable conversion of a young woman that had been a great company keeper, as it was here.

Something of this work has appeared in other towns in those parts, as I was informed when I was there, the last fall. And we have since been acquainted with something very remarkable of this nature at another parish in Stratford called Ripton, under the pastoral care of the Rev. Mr. Mills. And there was a considerable revival of religion last summer at New Haven, old town, as I was once and again informed by the Rev. Mr. Noyes the minister there, and by others: And by a letter which I very lately received from Mr. Noyes, and also by information we have had otherwise, this flourishing of religion still continues, and has lately much increased: Mr. Noyes writes, that many this summer have been added to the Church, and particularly mentions several young persons that belong to the principal families of that town.

There has been a degree of the same work at a part of Guilford; and very considerable at

Mansfield, under the ministry of the Rev. Mr. Eleazer Williams; and an unusual religious concern at Tolland; and something of it at Hebron, and Bolton. There was also no small effusion of the Spirit of God in the North Parish in Preston, in the eastern part of Connecticut, which I was informed of, and saw something of it, when I was the last Autumn at the house, and in the congregation of the Rev. Mr. Lord, the minister there; who, with the Rev. Mr. Owen of Groton, came up hither in May, the last year, on purpose to see the work of God here; and having heard various and contradictory accounts of it, were careful when they were here to inform, and satisfy themselves; and to that end particularly conversed with many of our people; which they declared to be entirely to their satisfaction, and that the one half had not been told them, nor could be told them. Mr. Lord told me that, when he got home, he informed his congregation of what he had seen, and that they were greatly affected with it, and that it proved the beginning of the same work among them, which prevailed till there was a general awakening, and many instances of persons, who seemed to be remarkably converted. I also have lately heard that there has been something of the same work at Woodbury.

But this shower of divine blessing has been yet more extensive: There was no small degree of it in some parts of the Jerseys; as I was informed when I was at New York, (in a long journey I took at that time of the year for my health,) by some people of the Jerseys, whom I saw: Especially the Rev. William Tennent, a

minister who seemed to have such things much at heart, told me of a very great awakening of many in a place called the Mountains, under the ministry of one Mr. Cross; and of a very considerable revival of Religion in another place under the ministry of his brother the Rev. Mr. Gilbert Tennent; and also at another place under the ministry of a very pious young gentleman, a Dutch minister, whose name, as I remember, was Freelinghousa.

This seems to have been a very extraordinary dispensation of providence: God has in many respects gone out of, and much beyond, his usual and ordinary way. The work in this town, and some others about us, has been extraordinary on account of the universality of it, affecting all sorts, sober and vicious, high and low, rich and poor, wise and unwise; it reached the most considerable families and persons, to all appearance, as much as others. In former stirrings of this nature, the bulk of the young people have been greatly affected; but old men, and little children have been so now. Many of the last have, of their own accord, formed themselves into religious societies, in different parts of the town: A loose, careless person could scarcely find a companion in the whole neighborhood; and if there was any one that seemed to remain senseless or unconcerned, it would be spoken of as a strange thing.

This dispensation has also appeared very extraordinary in the numbers of those, on whom we have reason to hope it has had a saving effect: We have about six hundred and twenty

communicants, which include almost all our adult persons. The Church was very large before ; but persons never thronged into it, as they did in the late extraordinary time. Our sacraments are eight weeks asunder, and I received into our communion about an hundred before one sacrament, and fourscore of them at one time, whose appearance, when they presented themselves together to make an open, explicit profession of Christianity, was very affecting to the congregation. I took in near sixty before the next sacrament day : and I had very sufficient evidence of the conversion of their souls, through divine grace.

I am far from pretending to be able to determine how many have lately been the subjects of such mercy ; but if I may be allowed to declare any thing that appears to me probable in a thing of this nature, I hope that more than three hundred souls were savingly brought home to Christ, in this town, in the space of half a year, (how many more I don't guess) and about the same number of males as females ; which, by what I have heard Mr. Stoddard say, was far from what has been usual in years past, for he observed that in his time, many more women were converted than men. Those of our young people, that are on other accounts most likely and considerable, are mostly, as I hope, truly pious, and leading persons in ways of religion. Those that were formerly looser young persons, are generally, to all appearance, become true lovers of God and Christ, and spiritual in their dispositions. And I hope that by far the great-

er part of persons in this town, above sixteen years of age, are such as have the saving knowledge of Jesus Christ ; and so by what I heard, I suppose it is in some other places, particularly at Sunderland and South Hadley.

This has also appeared to be a very extraordinary dispensation, in that the Spirit of God has so much extended not only his awakening, but regenerating influences both to elderly persons, and also to those that are very young. It has been a thing heretofore rarely to be heard of, that any were converted past middle age ; but now we have the same ground to think, that many such have in this time been savingly changed, as that others have been so in more early years. I suppose there were upwards of fifty persons converted in this town above forty years of age ; and more than twenty of them above fifty, and above ten of them above sixty, and two of them above seventy years of age.

It has heretofore been looked on as a strange thing, when any had seemed to be savingly wrought upon, and remarkably changed in their childhood ; but now I suppose, near thirty were to appearance so wrought upon between ten and fourteen years of age, and two between nine and ten, and one of about four years of age ; and because I suppose this last will be with most difficulty believed, I will hereafter give a particular account of it. The influences of God's Spirit have also been very remarkable on children in some other places, particularly at Sunderland and South-Hadley, and the west part of Suffield. There are several families in this town that are all hopefully pious ; yea, there are

several numerous families, in which, I think, we have reason to hope that all the children are truly godly, and most of them lately become so : And there are very few houses in the whole town, into which salvation has not lately come, in one or more instances. There are several negroes, that from what was seen in them then, and what is discernible in them since, appear to have been truly born again in the late remarkable season.

God has seemed to have gone out of his usual way, in the quickness of his work, and the swift progress his Spirit has made in his operations on the hearts of many. It is wonderful that persons should be so suddenly, and yet so greatly changed. Many have been taken from a loose and careless way of living, and seized with strong convictions of their guilt and misery, and in a very little time old things have passed away, and all things have become new with them.

God's work has also appeared very extraordinary, in the degrees of the influences of his Spirit, both in the degree of awakening and conviction, and also in the degree of saving light, and love, and joy, that many have experienced. It has also been very extraordinary in the extent of it, and its being so swiftly propagated from town to town. In former times of the pouring out of the Spirit of God on this town, though in some of them it is very remarkable, yet it reached no further than this town, the neighbouring towns all around continued unmoved.

The work of God's Spirit seemed to be at its

greatest height in this town, in the former part of the spring, in March and April; at which time God's work in the conversion of souls was carried on among us in so wonderful a manner, that so far as I, by looking back, can judge from the particular acquaintance I have had with souls in this work, it appears to me probable, to have been at the rate, at least, of four persons in a day, or near thirty in a week, take one with another, for five or six weeks together: When God in so remarkable a manner took the work into his own hands, there was as much done in a day or two, as at ordinary times, with all endeavours that men can use, and with such a blessing as we commonly have, is done in a year.

I am very sensible how apt many would be, if they should see the account I have here given, presently to think with themselves that I am very fond of making a great many converts, and of magnifying and aggrandizing the matter; and to think that, for want of judgment, I take every religious pang, and enthusiastic conceit, for saving conversion; and I don't much wonder if they should be apt to think so: and for this reason I have forborne to publish an account of this great work of God, though I have often been put upon it; but having now as I thought a special call to give an account of it, upon mature consideration, I thought it might not be beside my duty to declare this amazing work, as it appeared to me, to be indeed divine, and to conceal no part of the glory of it, leaving it with God to take care of the credit of his own work, and running the venture of any censorious thoughts, which might be entertained of me

to my disadvantage: But that distant persons may be under as great advantage as may be, to judge for themselves of this matter, I would be a little more large, and particular.

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## CHAPTER II.

*The manner of Conversion various, yet bearing a great resemblance.*

I therefore proceed to give an account of the manner of persons being wrought upon; and here there is a vast variety, perhaps as manifold as the subjects of the operation; but yet in many things there is a great analogy in all.

Persons are first awakened with a sense of their miserable condition by nature, the danger they are in of perishing eternally, and that it is of great importance to them that they speedily escape, and get into a better state. Those that before were secure and senseless, are made sensible how much they were in the way to ruin in their former courses. Some were more suddenly seized with convictions; it may be, by the news of other's conversion, or something they hear in public, or in private conference; their consciences are suddenly smitten, as if their hearts were pierced through with a dart: Others have awakenings that come upon them more gradually; they begin at first to be something more thoughtful and considerate, so as to come to a conclusion in their minds, that it is

their best and wisest way to delay no longer, but to improve the present opportunity ; and have accordingly set themselves seriously to meditate on those things that have the most awakening tendency, on purpose to obtain convictions ; and so their awakenings have increased, till a sense of their misery, by God's Spirit setting in therewith, has had fast hold of them. Others that, before this wonderful time, had been somewhat religious and concerned for their salvation, have been awakened in a new manner, and made sensible that their slack and dull way of seeking was never like to attain their purpose, and so have been roused up to a greater violence for the kingdom of heaven.

These awakenings, when they have first seized on persons, have had two effects : one was, that they have brought them immediately to quit their sinful practices, and the looser sort have been brought to forsake and dread their former vices and extravagancies. When once the Spirit of God began to be so wonderfully poured out in a general way through the town, people had soon done with their old quarrels, backbitings, and intermeddling with other men's matters ; the tavern was soon left empty, and persons kept very much at home ; none went abroad unless on necessary business, or on some religious account, and every day seemed in many respects like a Sabbath day. And the other effect was, that it put them on earnest application to the means of salvation, reading, prayer, meditation, the ordinances of God's house, and private conference ; their cry was, " What shall we do to be saved ? " The place of resort was

now altered ; it was no longer the tavern, but the minister's house, that was thronged far more than ever the tavern had been wont to be.

There is a very great variety as to the degree of fear and trouble that persons are exercised with before they obtain any comfortable evidences of pardon and acceptance with God : some are from the beginning carried on with abundantly more encouragement and hope than others: some have had ten times less trouble of mind than others, in whom yet the issue seems to be the same. Some have had such a sense of the displeasure of God, and the great danger they were in of damnation, that they could not sleep at night ; and many have said that when they have laid down, the thoughts of sleeping in such a condition have been frightful to them, and they have scarcely been free from terror while they have been asleep, and they have awaked with fear, heaviness, and distress still abiding on their spirits. It has been very common, that the deep and fixed concern that has been on person's minds, has had a painful influence on their bodies, and had given disturbance to animal nature.

The awful apprehensions persons have had of their misery, have for the most part been increasing, the nearer they have approached to deliverance ; though they often pass through many changes, and alterations in the frame, and circumstances of their minds : Sometimes they think themselves wholly senseless, and fear that the Spirit of God has left them, and that they are given up to judicial hardness ; yet they appear very deeply exercised about that

fear, and are in great earnest to obtain convictions again.

Together with those fears, and that exercise of mind which is rational, and which they have just ground for, they have often suffered many needless distresses of thought, in which Satan probably has a great hand, to entangle them, and block up their way; and sometimes the distemper of melancholy has been evidently mixed; of which, when it happens, the tempter seems to make great advantage, and puts an unhappy bar in the way of any good effect; one knows not how to deal with such persons, they turn every thing that is said to them the wrong way, and most to their own disadvantage: And there is nothing that the devil seems to make so great a handle of, as a melancholy humour, unless it be the real corruption of the heart.

But it has been very remarkable, that there has been far less of this mixture in this time of extraordinary blessing, than there was wont to be in persons under awakenings at other times; for it is evident that many that before had been exceedingly involved in such difficulties, seemed now strangely to be set at liberty: Some persons that had before, for a long time, been exceedingly entangled with peculiar temptations, of one sort or other, and unprofitable and hurtful distresses, were soon helped over former stumbling blocks, that hindered any progress toward saving good; and convictions have wrought more kindly, and they have been successfully carried on in the way to life. And thus Satan seemed to be restrained, till towards

the latter end of this wonderful time, when God's Spirit was about to withdraw.

Many times persons under great awakenings were concerned, because they thought they were not awakened, but miserable, hard-hearted, senseless, sottish creatures still, and sleeping upon the brink of hell: The sense of the need they have to be awakened, and of their comparative hardness, grows upon them with their awakenings: so that they seem to themselves to be very senseless, when indeed most sensible. There have been some instances of persons that have had as great a sense of their danger and misery, as their natures could well subsist under, so that a little more would probably have destroyed them; and yet they have expressed themselves much amazed at their own insensibility and sottishness, in such an extraordinary time as it then was.

Persons are sometimes brought to the borders of despair, and it looks as black as midnight to them a little before the day dawns in their souls; some few instances there have been of persons, who have had such a sense of God's wrath for sin, that they have been overborne, and made to cry out under an astonishing sense of their guilt, wondering that God suffers such guilty wretches to live upon earth, and that he doth not immediately send them to hell; and sometimes their guilt does so glare them in the face, that they are in exceeding terror for fear that God will instantly do it; but more commonly the distresses under legal awakenings have not been to such a degree. In some, these terrors do not seem to be so sharp, when near

comfort, as before ; their convictions have not seemed to work so much that way, but they seem to be led further down into their own hearts, to a further sense of their own universal depravity, and deadness in sin.

The corruption of the heart has discovered itself in various exercises, in the time of legal convictions ; sometimes it appears in a great struggle, like something roused by an enemy, and Satan, the old inhabitant, seems to exert himself, like a serpent disturbed and enraged. Many in such circumstances, have felt a great spirit of envy towards the godly, especially towards those that are thought to have been lately converted, and most of all towards acquaintance and companions, when they are thought to be converted. Indeed, some have felt many heart-risings against God, and murmurings at his ways of dealing with mankind, and his dealings with themselves in particular. It has been much insisted on, both in public and private, that persons should have the utmost dread of such envious thoughts, which if allowed, tend exceedingly to quench the Spirit of God, if not to provoke him finally to forsake them. And when such a spirit has much prevailed, and persons have not so earnestly strove against it as they ought to have done, it has seemed to be exceedingly to the hindrance of the good of their souls : but in some other instances, where persons have been much terrified at the sight of such wickedness in their hearts, God has brought good to them out of evil ; and made it a means of convincing them of their own desperate sin-

fulness, and bringing them off from all self-confidence.

The drift of the Spirit of God in his legal strivings with persons, has seemed most evidently to be, to make way for, and to bring to, a conviction of their absolute dependence on his sovereign power and grace, and universal necessity of a Mediator, by leading them more and more to a sense of their exceeding wickedness and guiltiness in his sight; the pollution and insufficiency of their own righteousness, that they can in no wise help themselves, and that God would be wholly just and righteous in rejecting them, and all that they do, and in casting them off forever: Though there be a vast variety, as to the manner and distinctness of person's convictions of these things.

As they are gradually more and more convinced of the corruption and wickedness of their hearts, they seem to themselves to grow worse and worse, harder and blinder, and more desperately wicked, instead of growing better; they are ready to be discouraged by it, and oftentimes never think themselves so far off from good, as when they are nearest. Under the sense which the Spirit of God gives them of their sinfulness, they often think that they differ from all others; their hearts are ready to sink with the thought, that they are the worst of all, and that none ever obtained mercy that were so wicked as they.

When awakenings first begin, their consciences are commonly most exercised about their outward vicious course, or other acts of

sin ; but afterwards are much more burdened with a sense of heart sins, the dreadful corruption of their nature, their enmity against God, the pride of their hearts, their unbelief, their rejection of Christ, the stubbornness and obstinacy of their wills ; and the like. In many, God makes much use of their own experience, in the course of their awakenings and endeavours after saving good, to convince them of their own vileness and universal depravity.

Very often under first awakenings, when they are brought to reflect on the sin of their past lives, and have something of a terrifying sense of God's anger, they set themselves to walk more strictly, and confess their sins and perform many religious duties, with a secret hope of appeasing God's anger and making up for the sins they have committed : and oftentimes, at first setting out, their affections are moved, and they are full of tears, in their confessions and prayers, which they are ready to make very much of, as though they were some atonement, and had power to move correspondent affections in God too : and hence they are for a while big with expectation of what God will do for them ; and conceive that they grow better apace, and shall soon be thoroughly converted. But these affections are but short lived ; they quickly find that they fail, and that they think themselves to be grown worse again ; they don't find such a prospect of being soon converted, as they thought : instead of being nearer, they seem to be farther off ; their hearts they think are grown harder, and by this means their fears of perishing, increase. But though they are disappoint-

ed, they renew their attempts again and again ; and still as their attempts are multiplied, so are their disappointments ; all fails, they see no token of having inclined God's heart to them, they don't see that he hears their prayers at all, as they expected he would ; and sometimes there have been great temptations arising hence to leave off seeking, and to yield up the case. But as they are still more terrified with fears of perishing, and their former hopes of prevailing on God to be merciful to them in a great measure fail ; sometimes their religious affections have turned into heart-risings against God, because that he does not pity them, and seems to have little regard to their distress, and piteous cries, and to all the pains that they take ; they think of the mercy that God has shown to others, how soon, and how easily others have obtained comfort, and those too that were worse than they, and have not laboured so much as they have done, and sometimes they have had even dreadful blasphemous thoughts, in these circumstances.

But when they reflect on these wicked workings of heart against God, if their convictions are continued, and the Spirit of God is not provoked utterly to forsake them, they have more distressing apprehensions of the anger of God towards those, whose hearts work after such a sinful manner about him ; and it may be have great fears that they have committed the unpardonable sin, or that God will surely never show mercy to them that are such vipers ; and are often tempted to leave off in despair. But then perhaps, by something they read or heard of the

infinite mercy of God, and all-sufficiency of Christ for the chief of sinners, they have some encouragement and hope renewed; but think that as yet they are not fit to come to Christ; they are so wicked that Christ will never accept of them: and then it may be they set themselves upon a new course of fruitless endeavours in their own strength to make themselves better, and still meet with new disappointments: They are earnest to inquire what they shall do? They do not know but there is something else to be done, in order to their obtaining converting grace, that they have never done yet. It may be they hope that they are something better than they were; but then the pleasing dream all vanishes again. If they are told, that they trust too much to their own strength and righteousness, they go about to strive to bring themselves off from it, and it may be, think they have done it, when they only do the same thing under a new disguise, and still find no appearance of any good, but all looks as dark as midnight to them. Thus they wander about from mountain to hill, seeking rest and finding none: when they are beat out of one refuge they fly to another, till they are as it were debilitated, broken, and subdued with legal humblings; in which God gives them a conviction of their own utter helplessness and insufficiency, and discovers the true remedy.

When they begin to seek salvation, they are commonly profoundly ignorant of themselves; they are not sensible how blind they are, and how little they can do towards bringing themselves to see spiritual things aright, and towards

putting forth gracious exercises in their own souls : they are not sensible how remote they are from love to God, and other holy dispositions, and how dead they are in sin. When they see unexpected pollution in their own hearts, they go about to wash away their own defilements, and make themselves clean ; and they weary themselves in vain, till God shows them that it is in vain, and their help is not where they have sought it, but elsewhere.

But some persons continue wandering in such a kind of labyrinth, ten times as long as others, before their own experience will convince them of their insufficiency ; and so it appears not to be their own experience only, but the convincing influence of God's Spirit with their experience, that attains the effect : and God has of late abundantly shown, that he does not need to wait to have men convinced by long and often repeated fruitless trials ; for in multitudes of instances he has made a shorter work of it : he has so awakened and convinced persons' consciences, and made them so sensible of their exceedingly great vileness, and given them such a sense of his wrath against sin, as has quickly overcome all their vain self-confidence, and borne them down into the dust before a holy and righteous God.

There have been some who have not had great terrors, but have had a very quick work. Some of those that have not had so deep a conviction of these things before their conversion, have, it may be, much more of it afterwards. God has appeared far from limiting himself to any certain method in his proceedings with sinners under legal convictions. In some instan-

ces it seems easy for our reasoning powers to discern the methods of divine wisdom, in his dealings with the soul under awakenings: in others his footsteps cannot be traced, and his ways are past finding out: and some that are less distinctly wrought upon, in what is preparatory to grace, appear no less eminent in gracious experiences afterwards.

There is in nothing a greater difference, in different persons, than with respect to the time of their being under trouble; some but a few days, and others for months or years. There were many in this town, that had been, before this effusion of God's Spirit upon us, for years, and some for many years, concerned about their salvation; though probably they were not thoroughly awakened, yet they were concerned to such a degree as to be very uneasy, so as to live an uncomfortable, disquieted life, and so as to continue in a way of taking considerable pains about their salvation, but had never obtained any comfortable evidence of a good state, who now, in this extraordinary time, have received light; but many of them were some of the last: They first saw multitudes of others rejoicing, and with songs of deliverance in their mouths, who seemed wholly careless and at ease, and in pursuit of vanity, while they had been bowed down with solicitude about their souls: yea, some had lived licentiously, and so continued till a little before they were converted, and grew up to a holy rejoicing in the infinite blessings God had bestowed upon them.

And whatever minister has the like occasion to deal with souls, in a flock under such

circumstances as this was in the last year, I cannot but think he will soon find himself under a necessity, greatly to insist upon it with them, that God is under no manner of obligation to show mercy to any natural man, whose heart is not turned to God: and that a man can challenge nothing, either in absolute justice, or by free promise, from any thing he does before he has believed on Jesus Christ, or has true repentance begun in him. It appears to me, that if I had taught those that came to me under trouble, any other doctrine, I should have taken a most direct course utterly to have undone them. I should have directly crossed what was plainly the drift of the Spirit of God in his influence upon them; for if they had believed what I said, it would either have promoted self-flattery and carelessness, and so put an end to their awakenings; or cherished and established their contention and strife with God, concerning his dealings with them and others, and blocked up their way to that humiliation, before the sovereign Disposer of life and death, whereby God is wont to prepare them for his consolations. And yet those that have been under awakenings, have oftentimes plainly stood in need of being encouraged, by being told of the infinite and all-sufficient mercy of God in Christ; and that it is God's manner to succeed diligence, and to bless his own means, that so awakenings and encouragements, fear and hope may be duly mixed, and proportioned to preserve their minds in a just medium between the two extremes of self-flattery and despondence, both which tend to slackness, and negligence, and in

the end to security. I think I have found that no discourses have been more remarkably blessed, than those in which the doctrine of God's absolute sovereignty with regard to the salvation of sinners, and his just liberty, with regard to his answering the prayers, or succeeding the pains of natural men, continuing such, have been insisted on. I never found so much immediate saving fruit, in any measure, of any discourses I have offered to my congregation, as some from those words, Rom. iii. 19. "That every mouth may be stopped ;" endeavouring to show from thence, that it would be just with God forever to reject and cast off mere natural men.

In those in whom awakenings seem to have a saving issue, commonly the first thing that appears after their legal troubles, is a conviction of the justice of God in their condemnation, in a sense of their own exceeding sinfulness, and the vileness of all their performances : In giving account of this, they expressed themselves very variously ; some, that God was sovereign, and might receive others and reject them ; some, that they were convinced, that God might justly bestow mercy on every person in the town, and on every person in the world, and damn themselves to all eternity ; some, that they see that God may justly have no regard to all the pains they have taken, and all the prayers they have made ; some, that they see that if they should seek and take the utmost pains, all their lives, God might justly cast them into hell at last, because all their labours, prayers, and tears, cannot make an atonement for the least sin, nor merit any blessing at the hands of God ;

some have declared themselves to be in the hands of God, that he can, and may dispose of them just as he pleases ; some, that God may glorify himself in their damnation, and they wonder that God has suffered them to live so long, and has not cast them into hell long ago.

Some are brought to this conviction by a great sense of their sinfulness, in general, that they are such vile, wicked creatures in heart and life : Others have the sins of their lives in an extraordinary manner set before them, multitudes of them coming just then fresh to their memories, and being set before them with their aggravations ; some have their minds especially fixed, on some particular wicked practice, they have indulged ; some are especially convinced by a sight of the corruption and wickedness of their hearts ; some, from a view they have of the horridness of some particular exercises of corruption, which they have had in the time of their awakenings, whereby the enmity of the heart against God has been manifested ; some are convinced especially by a sense of the sin of unbelief, the opposition of their hearts to the way of salvation by Christ, and their obstinacy in rejecting him and his grace.

There is a great deal of difference as to persons' distinctness here ; some, that have not so clear a sight of God's justice in their condemnation, yet mention things that plainly it imply. They find a disposition to acknowledge God to be just and righteous in his threatenings, and that they are deserving of nothing. And many times, though they had not so particular a sight of it at the beginning, they have very clear dis-

coveries of it soon afterwards, with great humblings in the dust before God.

Commonly persons' minds immediately before this discovery of God's justice are exceedingly restless, and in a kind of struggle and tumult, and sometimes in mere anguish ; but generally, as soon as they have this conviction, it immediately brings their minds to a calm, and a before unexpected quietness and composure ; and most frequently, though not always, then the pressing weight upon their spirits is taken away, and a general hope arises, that some time or other God will be gracious, even before any distinct and particular discoveries of mercy ; and often they then come to a conclusion within themselves, that they will lie at God's feet, and wait his time ; and they rest in that, not being sensible that the Spirit of God has now brought them to a frame whereby they are prepared for mercy : for it is remarkable that persons, when they first have this sense of the justice of God, rarely in the time of it, think any thing of its being that humiliation that they have often heard insisted on, and that others experience.

In many persons, the first conviction of the justice of God in their condemnation, which they take particular notice of, and probably the first distinct conviction of it that they have, is of such a nature, as seems to be above any thing merely legal : Though it be after legal humblings, and much of the sense of their own helplessness, and of the insufficiency of their own duties ; yet it does not appear to be forced by mere legal terrors and convictions ; but rather from an high exercise of grace, in saving re-

penitance, and evangelical humiliation ; for there is in it a sort of complacency of soul, in the attribute of God's justice, as displayed in his threatenings of eternal damnation to sinners. Sometimes at the discovery of it, they can scarcely forbear crying out, '*tis just ! 'tis just !*' Some express themselves, that they see the glory of God would shine bright in their own condemnation ; and they are ready to think that if they are damned, they could take part with God against themselves, and would glorify his justice therein. And when it is thus, they commonly have some evident sense of free and all-sufficient grace, though they give no distinct account of it ; but it is manifest, by that great degree of hope and encouragement that they then conceive, though they were never so sensible of their own vileness and ill-deservings as they were at that time.

Some, when in such circumstances, have felt that sense of the excellency of God's justice, appearing in the vindictive exercises of it against such sinfulness as theirs was, and have had such a submission of mind in their idea of this attribute, and of those exercises of it, together with an exceeding loathing of their own unworthiness, and a kind of indignation against themselves, that they have sometimes almost called it a willingness to be damned ; though it must be owned they had not clear and distinct ideas of damnation, nor does any word in the Bible require such self-denial as this. But the truth is, as some have more clearly expressed it, that salvation has appeared too good for them, that they were worthy of nothing but condemnation,

and they could not tell how to think of salvation's being bestowed upon them, fearing it was inconsistent with the glory of God's majesty, that they had so much contemned and affronted.

That calm of spirit that some persons have found after their legal distresses, continues some time before any special and delightful manifestation is made to the soul of the grace of God, as revealed in the gospel; but very often some comfortable and sweet view of a merciful God, of a sufficient Redeemer, or of some great and joyful things of the gospel, immediately follows, or in a very little time: And in some, the first sight of their just desert of hell, and God's sovereignty with respect to their salvation, and a discovery of all-sufficient grace, are so near, that they seem to go as it were together.

These gracious discoveries that are given, whence the first special comforts are derived, are in many respects very various; more frequently Christ is distinctly made the object of the mind, in his all-sufficiency and willingness to save sinners: But some have their thoughts more especially fixed on God, in some of his sweet and glorious attributes manifested in the gospel, and shining forth in the face of Christ: Some view the all-sufficiency of the mercy and grace of God; some, chiefly the infinite power of God, and his ability to save them, and to do all things for them; and some look most at the truth and faithfulness of God: in some, the truth and certainty of the gospel in general, is the first joyful discovery they have; in others, the certain truth of some particular promises; in some, the grace and sincerity of God in his

invitations, very commonly in some particular invitation in the mind, and it now appears real to them that God does indeed invite them. Some are struck with the glory and wonderfulness of the dying love of Christ ; and some with the sufficiency and preciousness of his blood, as offered to make an atonement for sin ; and others with the value and glory of his obedience and righteousness. In some, the excellency and lowness of Christ, chiefly engages their thoughts ; in some, his Divinity, that he is indeed the Son of the living God ; and in others, the excellency of the way of salvation by Christ, and the suitableness of it to their necessities.

Some have an apprehension of these things so given, that it seems more natural to them to express it by sight or discovery ; others think what they experience better expressed by the realizing conviction, or a lively or feeling sense of heart ; meaning, as I suppose, no other difference but what is merely circumstantial or gradual.

There is, often, in the mind, some particular text of Scripture, holding forth some evangelical ground of consolation ; sometimes a multitude of texts, gracious invitations and promises flowing in one after another, filling the soul more and more, with comfort and satisfaction : and comfort is first given to some, while reading some portion of Scripture ; but in some it is attended with no particular Scripture at all, either in reading or meditation. In some, many divine things seem to be discovered to the soul as it were at once ; others have their minds especially fixing on some one thing at first, and afterwards a sense is given of others ; in some

with a swifter, and others a slower succession and with interruptions of much darkness.

The way that grace seems sometimes first to appear after legal humiliation, is in earnest longings of soul after God and Christ, to know God, to love him, to be humbled before him, to have communion with Christ in his benefits, which longings, as they express them, seem evidently to be of such a nature as can arise from nothing but a sense of the superlative excellency of divine things, with a spiritual taste and relish of them, and an esteem of them as their highest happiness and best portion. Such longings as I speak of, are commonly attended with firm resolutions to pursue this good forever, together with a hoping, waiting disposition. When persons have begun in such frames, commonly other experiences and discoveries have soon followed, which yet more clearly manifest a change of heart.

It must needs be confessed that Christ is not always distinctly and explicitly thought of in the first sensible act of grace, (though most commonly he is;) but sometimes he is the object of the mind only implicitly. Thus sometimes when persons have seemed evidently to be stript of all their own righteousness, and to have stood self-condemned as guilty of death, they have been comforted with a joyful and satisfying view, that the mercy and grace of God is sufficient for them; that their sins though never so great, shall be no hindrance to their being accepted; that there is mercy enough in God for the whole world, and the like, when they give no account of any particular or distinct thought of Christ;

but yet when the account they give is duly weighed, and they are interrogated about it, it appears that the revelation of the mercy of God in the gospel, is the ground of this their encouragement and hope; and that it is indeed the mercy of God through Christ, that is discovered to them, and that it is depended on in him, and not in any wise moved by any thing in them.

So sometimes disconsolate souls among us, have been revived and brought to rest in God, by a sweet sense given of his grace and faithfulness, in some special invitation or promise, in which is no particular mention of Christ, nor is it accompanied with any distinct thought of him, in their minds; but yet it is not received as out of Christ, but as one of the invitations or promises made of God to poor sinners through his Son Jesus, as it is indeed: and such persons have afterwards had clear and distinct discoveries of Christ, accompanied with lively and special actings of faith and love towards him.

It has more frequently been so among us, that when persons have first had the gospel ground of relief for lost sinners discovered to them, and have been entertaining their minds with the sweet prospect, they have thought nothing at that time of their being converted: To see that there is such an all-sufficiency in God, and such plentiful provision made in Christ, after they have been borne down, and sunk with a sense of their guilt and fears of wrath, exceedingly refreshes them; the view is joyful to them, as it is in its own nature glorious, and gives them quite new and more delightful ideas of God and

Christ, and greatly encourages them to seek conversion, and begets in them a strong resolution to give up themselves, and devote their whole lives to God and his Son, and patiently to wait till God shall see fit to make all effectual ; and very often they entertain a strong persuasion, that he will in his own time do it for them.

There is wrought in them a holy repose of soul in God through Christ, and a secret disposition to fear and love him, and to hope for blessings from him in this way : and yet they have no imagination that they are now converted, it does not so much as come into their minds : and very often the reason is, that they do not see that they do accept of this sufficiency of salvation, that they behold in Christ, having entertained a wrong notion of acceptance ; not being sensible that the obedient and joyful entertainment which their hearts give to this discovery of grace, is a real acceptance of it : They know not that the sweet complacence they feel in the mercy and complete salvation of God, as it includes pardon and sanctification, and is held forth to them only through Christ, is a true receiving of this mercy, or a plain evidence of their receiving it. They expected I know not what kind of act of soul, and perhaps they had no distinct idea of it themselves.

And indeed it appears very plainly in some of them, that before their own conversion, they had very imperfect ideas what conversion was : It is all new and strange, and what there was no clear conception of before. It is most evident, as they themselves acknowledge, that the

expressions that were used to describe conversion, and the graces of God's Spirit, such as a spiritual sight of Christ, faith in Christ, poverty of spirit, trust in God, resignedness to God, &c. were expressions that did not convey those special and distinct ideas to their minds, which they were intended to signify, in some respects no more than the names of colours are to convey the ideas to one that is blind from his birth.

This town is a place where there has always been a great deal of talk of conversion and spiritual experiences ; and therefore people in general had before formed a notion in their own minds what these things were ; but when they come to be the subjects of them themselves, they find themselves much confounded in their notions, and overthrown in many of their former conceits. And it has been very observable, that persons of the greatest understanding, and that had studied most about things of this nature, have been more confounded than others. Some such persons that have lately been converted, declared that all their former wisdom is brought to nought, and they appear to have been mere babes, who knew nothing. It has appeared that none have stood more in need of enlightening and instruction, even of their fellow Christians, concerning their own circumstances and difficulties, than they : and it has seemed to have been with delight, that they have seen themselves thus brought down and become nothing, that free grace, and divine power may be exalted in them.

It was very wonderful to see after what manner persons' affections were sometimes moved

and wrought upon, when God did, as it were, suddenly open their eyes, and let into their minds, a sense of the greatness of his grace, and fulness of Christ, and his readiness to save, who before were broken with apprehensions of divine wrath, and sunk into an abyss under a sense of guilt, which they were ready to think was beyond the mercy of God : their joyful surprise has caused their hearts as it were to leap, so that they have been ready to break forth into laughter, tears often at the same time issuing like a flood, and intermingling a loud weeping : and sometimes they have not been able to forbear crying out with a loud voice, expressing their great admiration. In some, even the view of the glory of God's sovereignty in the exercises of his grace has surprised the soul with such sweetness as to produce the same effects. I remember an instance of one, who, reading something concerning God's sovereign way of saving sinners, as being self-moved, and having no regard to men's own righteousness as the motive of his grace, but as magnifying himself and abasing man, or to that purpose, felt such a sudden rapture of joy and delight in the consideration of it : and yet he then suspected himself to be in a Christless condition, and had been long in great distress for fear that God would not have mercy on him.

Many continue a long time in a course of gracious exercises and experiences, and do not think themselves to be converted, but conclude themselves to be otherwise ; and none knows how long they would continue so, were they not helped by particular instruction. There are

undoubted instances of some, that have lived in this way for many years together; and a continuing in these circumstances of being converted and not believing it, has had various consequences, with various persons, and with the same persons at various times; some continue in great encouragement and hope, that they shall obtain mercy, in a steadfast resolution to persevere in seeking it, and in an humble waiting for it at God's foot; but very often, when the lively sense of the sufficiency of Christ, and the riches of divine grace begins to vanish, upon a withdraw of the influences of the Spirit of God, they return to greater distress than ever; for they have now a far greater sense of the misery of a natural condition than before, being in a new manner sensible of the reality of eternal things, and the greatness of God, and his excellency, and how dreadful it is to be separated from him, and to be subject to his wrath; so that they are sometimes swallowed up with darkness and amazement. Satan has a vast advantage in such cases to ply them with various temptations, which he is not wont to neglect. In such a case, persons do very much need a guide to lead them to an understanding of what we are taught in the word of God of the nature of grace, and to help them to apply it to themselves.

I have been much blamed and censured by many, that I should make it my practice, when I have been satisfied concerning persons' good state, to signify it to them: which thing has been greatly misrepresented abroad, as innumerable other things concerning us, to preju-

dice the country against the whole affair. But let it be noted, that what I have undertaken to judge of, has rather been qualifications, and declared experiences, than persons : Not but that I have thought it my duty as a pastor to assist and instruct persons in applying Scripture rules and characters to their own case, (in doing of which, I think many greatly need a guide;) and have, where I thought the case plain, used freedom in signifying my hope of them, to others : but have been far from doing this concerning all that I have had some hopes of; and I believe have used much more caution than many have supposed. Yet I should account it a great calamity to be deprived of the comfort of rejoicing with those of my flock, that have been in great distress, whose circumstances I have been acquainted with, when there seems to be good evidence that those that were dead are alive, and those that were lost are found. I am sensible the practice would have been safer in the hands of one of a riper judgment and greater experience ; but yet there has seemed to be an absolute necessity of it on the forementioned accounts ; and it has been found to be that which God has most remarkably owned and blest among us, both to the persons themselves and others.

Grace in many persons, through this ignorance of their state, and their looking on themselves still as the objects of God's displeasure, has been like the trees in winter, or like seed in the spring suppressed under a hard clod of earth ; and many in such cases have laboured to their utmost to divert their minds from the

pleasing and joyful views they have had, and to suppress those consolations and gracious affections that arose thereupon. And when it has once come into their minds to inquire whether or not this was not true grace, they have been much afraid lest they should be deceived with common illuminations and flashes of affection, and eternally undone with a false hope. But when they have been better instructed, and so brought to allow of hope, this has awakened the gracious disposition of their hearts into life and vigor, as the warm beams of the sun in the spring have quickened the seeds and productions of the earth : Grace being now at liberty, and cherished with hope, has soon flowed out to their abundant satisfaction and increase.

There is no one thing that I know of that God has made such a means of promoting his work among us, as the news of others' conversion ; in the awakening of sinners, and engaging them earnestly to seek the same blessing, and in the quickening of saints. Though I have thought that a minister's declaring his judgment about particular persons' experiences might from these things be justified, yet I am often signifying to my people how unable one man is to know another's heart, and how unsafe it is depending merely on the judgment of ministers or others, and have abundantly insisted on it with them, that a manifestation of sincerity in fruits brought forth, is better than any manifestation they can make of it in words alone, can be ; and that without this, all pretences to spiritual experiences are vain ; as all my congregation can witness. And the people in general, in this late

extraordinary time, have manifested a very great dread of being deceived, being exceedingly fearful lest they should build wrong, and some of them backward to receive hope, even to a great extreme.

Conversion is a great and glorious work of God's power, at once changing the heart, and infusing life into the dead soul; though that grace that is then implanted does more gradually display itself in some than in others. But as to fixing on the precise time when they put forth the very first act of grace, there is a great deal of difference in different persons; in some, it seems to be very discernible when the very time of this was; but others are more at a loss. In this respect there are very many that do not know the time, (as has already been observed,) that when they have the first exercises of grace, do not know that it is the grace of conversion, and sometimes do not think it to be so till a long time after: And many, even when they come to entertain great hope that they are converted, if they remember what they experience in the first exercises of grace, they are at a loss whether it was any thing more than a common illumination; or whether some other, more clear and remarkable experience, that they had afterwards, was not the first that was of a saving nature. And the manner of God's work on the soul is (sometimes especially) very mysterious, and it is with the kingdom of God as to its manifestation in the heart of a convert, as is said, Mark iv. 26, 27, 28. "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise, night and day, and the seed

should spring, and grow up he knoweth not how ; for the earth bringeth forth of herself, first the blade, then the ear, then the full corn in the ear."

In some, converting light is like a glorious brightness suddenly shining in upon a person, and all around him : they are in a remarkable manner brought out of darkness into marvellous light. In many others it has been like the dawning of the day, when at first but a little light appears, and it may be is presently hid with a cloud ; and then it appears again, and shines a little brighter, and gradually increases with intervening darkness, till at length, perhaps, it breaks forth more clearly from behind the clouds. And many are, doubtless, ready to date their conversion wrong, throwing by those lesser degrees of light that appeared at first dawning, and calling some more remarkable experience, they had afterwards, their conversion, which often in great measure arises from a wrong understanding of what they have always been taught, that conversion is a great change, wherein "old things are done away, and all things become new," or at least from a false arguing from that doctrine.

Persons commonly at first conversion, and afterwards, have had many texts of Scripture brought to their minds, that are exceeding suitable to their circumstances, which often come with great power, and as the word of God or Christ indeed ; and many have a multitude of sweet invitations, promises, and doxologies flowing in one after another, bringing great light and comfort with them, filling the soul brim-

full, enlarging the heart, and opening the mouth in religion. And it seems to me necessary to suppose, that there is an immediate influence of the Spirit of God, oftentimes, in bringing texts of Scripture to the mind : Not that I suppose it is done in a way of immediate revelation, without any manner of use of the memory ; but yet there seems plainly to be an immediate and extraordinary influence, in leading their thoughts to such and such passages of Scripture, and exciting them in the memory. Indeed in some, God seems to bring texts of Scripture to their minds no otherwise than by leading them into such frames and meditations, as harmonize with those Scriptures ; but in many persons there seems to be something more than this. Those that, while under legal convictions, have had the greatest terrors, have not always obtained the greatest light and comfort ; nor have they always light most suddenly communicated ; but yet, I think, the time of conversion has generally been most sensible in such persons. Oftentimes, the first sensible change after the extremity of terrors, is a calmness, and then the light gradually comes in ; small glimpses at first, after their midnight darkness, and a word or two of comfort, as it were softly spoken to them. They have a little taste of the sweetness of divine grace, and the love of a Saviour, when terror and distress of conscience begins to be turned into an humble, meek sense of their own unworthiness before God ; and there is felt inwardly, perhaps, some disposition to praise God ; and after a little while the light comes in more clearly and powerfully. But yet,

I think, more frequently, great terrors have been followed with more sudden and great light, and comfort; when the sinner seems to be as it were subdued and brought to a calm, from a kind of tumult of mind, then God lets in an extraordinary sense of his great mercy through a Redeemer.

The converting influences of God's Spirit very commonly bring an extraordinary conviction of the reality and certainty of the great things of religion; (though in some this is much greater, some time after conversion, than at first;) they have that sight and taste of the divinity, or divine excellency, that there is in the things of the gospel, that is more to convince them, than reading many volumes of arguments without it. It seems to me, that in many instances among us, when the divine excellency and glory of the things of Christianity have been set before persons, and they have at the same time as it were seen, and tasted, and felt the divinity of them, they have been as far from doubting of the truth of them, as they are from doubting whether there be a sun, when their eyes are open upon it in the midst of a clear hemisphere, and the strong blaze of his light overcomes all objections against his being. And yet many of them, if we should ask them why they believed those things to be true, would not be able well to express, or communicate a sufficient reason, to satisfy the inquirer, and perhaps would make no other answer but that they see them to be true: But a person might soon be satisfied, by a particular conversation with them, that what they mean by such an answer is, that they have

intuitively beheld, and immediately felt, most illustrious works, and powerful evidence of divinity in them.

Some are thus convinced of the truth of the gospel in general, and that the Scriptures are the word of God: others have their minds more especially fixed on some particular great doctrine of the gospel, some particular truths that they are meditating on: or are in a special manner convinced of the divinity of the things they are reading of, in some portion of the Scripture. Some have such convictions in a much more remarkable manner than others: and there are some that never had such a special sense of the certainty of divine things, impressed upon them with such inward evidence and strength, who have yet very clear exercises of grace; such as, love to God, repentance and holiness. And if they be more particularly examined, they appear plainly to have an inward firm persuasion of the reality of divine things, such as they did not use to have before their conversion. And those that have the most clear discoveries of divine truth, in the manner that has been spoken of, cannot have this always in view. When the sense and relish of the divine excellency of these things fades, on a withdraw of the Spirit of God, they have not the medium of the conviction of their truth at command: In a dull frame, they cannot recall the idea and inward sense they had, perfectly to mind; things appear very dim to what they did before: and though there still remains an habitual strong persuasion; yet not so as to exclude temptations to unbelief, and all possibility of doubting, as before: but then at

particular times, by God's help, the same sense of things revives again, like fire that lay hid in ashes.

I suppose the grounds of such a conviction of the truth of divine things to be just and rational, but yet in some, God makes use of their own reason much more sensibly than in others. Oftentimes persons have (so far as could be judged) received the first saving conviction from reasoning, which they have heard from the pulpit; and often in the course of reasoning, which they are led into in their own meditations.

The arguments are the same that they have heard hundreds of times; but the force of the arguments, and their conviction by them, is altogether new; they come with a new and before unexperienced power: Before, they heard it was so, and they allowed it to be so; but now they see it to be so indeed. Things now look exceedingly plain to them, and they wonder that they did not see them before.

They are so greatly taken with their new discovery, and things appear so plain, and so rational to them, that they are often at first ready to think they can convince others; and are apt to engage in talk with every one they meet with, almost to this end; and when they are disappointed, are ready to wonder that their reasonings seem to make no more impression.

Many fall under such a mistake as to be ready to doubt of their good state, because there was so much use made of their own reason in the convictions they have received; they are afraid that they have no illumination above the natural force of their own faculties: And many make

that an objection against the spirituality of their convictions, that it is so easy to see things as they now see them. They have often heard that conversion is a work of mighty power, manifesting to the soul what no man or angel can give such a conviction of; but it seems to them that the things that they see are so plain, and easy, and rational, that any body can see them: and if they are inquired of, why they never saw so before; they say, it seems to them it was because they never thought of it. But very often these difficulties are soon removed by those of another nature; for when God withdraws, they find themselves as it were blind again; they for the present lose their realizing sense of those things that looked so plain to them, and by all that they can do they cannot recover it, till God renews the influences of his Spirit.

Persons after their conversion often speak of things of religion as seeming new to them; that preaching is a new thing; that it seems to them they never heard preaching before; that the Bible is a new book: they find there new chapters, new psalms, new histories, because they see them in a new light. Here was a remarkable instance of an aged woman that had spent most of her days under Mr. Stoddard's powerful ministry; who, reading in the New Testament, concerning Christ's sufferings for sinners, seemed to be surprised and astonished at what she read, as at a thing that was real and very wonderful, but quite new to her, insomuch that at first, before she had time to turn her thoughts, she wondered within herself that she had never heard of it before; but then immediately rec-

ollected herself, and thought that she had often heard of it, and read it, but never till now saw it as a thing real ; and then cast in her mind, how wonderful this was, that the Son of God should undergo such things for sinners, and how she had spent her time in ungratefully sinning against so good a God, and such a Saviour ; though she was a person, as to what was visible, of a very blameless and inoffensive life. And she was so overcome by those considerations, that her nature was ready to fail under them : Those that were about her, and knew not what was the matter, were surprised, and thought she was dying.

Many have spoken much of their hearts being drawn out in love to God and Christ ; and their minds being wrapt up in delightful contemplation of the glory and wonderful grace of God, and the excellency, and dying love of Jesus Christ : and of their souls, going forth in longing desires after God and Christ. Several of our young children have expressed much of this ; and have manifested a willingness to leave father and mother and all things in the world, to go to be with Christ. Some persons have had longing desires after Christ, which have risen to that degree, as to take away their natural strength. Some have been so overcome with a sense of the dying love of Christ, to such poor, wretched, and unworthy creatures, as to weaken the body. Several persons have had so great a sense of the glory of God and excellency of Christ, that nature and life have seemed almost to sink under it ; and in all probability, if God had showed them a little more of himself, it would have dissolved their frame. I have seen

some, and been in conversation with them in such frames, who have certainly been perfectly sober, and very remote from any thing like enthusiastic wildness: and have talked, when able to speak, of the glory of God's perfections, and the wonderfulness of his grace in Christ, and their own unworthiness, in such a manner that cannot be perfectly expressed after them. Their sense of their exceeding littleness and vileness, and their disposition to abase themselves before God, has appeared to be great in proportion to their light and joy. Such persons among us as have been thus distinguished with the most extraordinary discoveries of God, have commonly in nowise appeared with the assuming, and self-conceited, and self-sufficient airs of enthusiasts, but exceedingly the contrary; and are eminent for a spirit of meekness, modesty, self-diffidence, and low opinion of themselves: No persons seem to be so sensible of their need of instruction, and so eager to receive it, as some of them are. Those that have been thought to be converted among us have generally manifested a longing to lie low, and in the dust, before God; withal complaining of their not being able to lie low enough. They very often speak much of their sense of the excellency of the way of salvation, by free and sovereign grace, through the righteousness of Christ alone; and how it is with delight that they renounce their own righteousness, and rejoice in having no account made of it. Many have expressed themselves to this purpose, that it would lessen the satisfaction they hope for in heaven to have it by their own righteousness, or in any other

way than as bestowed by free grace, and for Christ's sake alone. They speak much of the inexpressibleness of what they experience, how their words fail, so that they can in no wise declare it: and particularly speak with exceeding admiration of the superlative excellency of that pleasure and delight of soul, which they sometimes enjoy; how a little of it is sufficient to pay them for the pains and trouble they have gone through in seeking salvation; and how far it exceeds all earthly pleasures: and some express much of the sense which these spiritual views give them of the vanity of earthly enjoyments, how mean and worthless all these things appear to them.

Many, while their minds have been filled with spiritual delights, have as it were forgotten their food; their bodily appetite has failed, while their minds have been entertained with meat to eat that others knew not of. The light and comfort which some of them enjoy, gives a new relish to their common blessings, and causes all things about them to appear as it were beautiful, sweet and pleasant to them: All things abroad, the sun, moon and stars, the clouds and sky, the heavens and earth, appear as it were with a cast of divine glory and sweetness upon them. The sweetest joy that these good people among us express, is not that which consists in a sense of the safety of their own state, and that now they are out of the danger of hell; frequently, in times of their highest spiritual entertainment, this seems to be as it were forgotten. The supreme attention of their minds is to the glorious excellencies of God and Christ,

which they have in view ; not but there is very often a ravishing sense of God's love accompanying a sense of his excellency, and they rejoice in a conviction of the faithfulness of God's promises as they respect the future eternal enjoyment of God.

The joy that many of them speak of, as that to which none is to be paralleled, is that which they find when they are lowest in the dust, emptied most of themselves, as it were annihilating themselves before God, when they are nothing, and God is all ; thus seeing their own unworthiness, depending not at all on themselves, but alone on Christ, and ascribing all glory to God : then their souls are most in the enjoyment of satisfying rest ; excepting that, at such times, they apprehend themselves to be not sufficiently self-abased ; for then above all times, do they long to be lower. Some speak much of the exquisite sweetness, and rest of soul that is to be found in the exercise of a spirit of resignation to God, and humble submission to his will. Many express earnest longings of soul to praise God ; but at the same time complain that they cannot praise him as they would do, and they want to have others help them in praising him : they want to have every one praise God, and are ready to call upon every thing to praise him. They express a longing desire to live to God's glory, and to do something to his honour ; but at the same time cry out of their insufficiency and barrenness, that they are poor, impotent creatures, can do nothing of themselves, and are utterly insufficient to glorify their Creator and Redeemer.

While God was so remarkably present among us by his Spirit, there was no book so delighted in as the Bible; especially the book of Psalms, the prophecy of Isaiah, and the New Testament. Some, by reason of their esteem and love to God's word, have at some times been greatly and wonderfully delighted and affected at the sight of a Bible: and then also, there was no time so prized as the Lord's day, and no place in this world so desired as God's house. Our converts then appeared remarkably united in dear affection to one another, and many have expressed much of that spirit of love, which they felt toward all mankind; and particularly to those that had been least friendly to them. Never, I believe, was so much done in confessing injuries, and making up differences as the last year. Persons after their own conversion, have commonly expressed an exceeding desire for the conversion of others: Some have thought that they should be willing to die for the conversion of any soul, though of one of the meanest of their fellow-creatures, or of their worst enemies; and many have indeed been in great distress with desires and longings for it. This work of God had also a good effect to unite the people's affections much to their minister.

There are some persons that I have been acquainted with, but more especially two, that belong to other towns, that have been swallowed up exceedingly with a sense of the awful greatness and majesty of God; and both of them told me to this purpose, that if they in the time of it, had had the least fear that they were not at peace

with this so great a God, they should instantly have died.

It is worthy to be remarked, that some persons by their conversion seem to be greatly helped as to their doctrinal notions of religion ; it was particularly remarkable in one, who, having been taken captive in his childhood, was trained up in Canada, in the Popish religion ; and some years since returned to this his native place, and was in a measure brought off from Popery : but seemed very awkward and dull of receiving any true and clear notion of the Protestant scheme, till he was converted ; and then he was remarkably altered in this respect.

There is a vast difference, as has been observed in the degree, and also in the particular manner of persons' experiences both at and after conversion ; some have grace working more sensibly in one way, others in another. Some speak more fully of a conviction of the justice of God in their condemnation ; others more of their consenting to the way of salvation by Christ ; some, more of the actings of love to God and Christ : Some more of acts of affiance, in a sweet and assured conviction of the truth and faithfulness of God in his promises ; others more of their choosing and resting in God as their whole and everlasting portion, and of their ardent and longing desires after God, to have communion with him ; others more of their abhorrence of themselves for their past sins, and earnest longings to live to God's glory for the time to come : Some have their mind fixed more on God ; others on Christ, as I have observed before ; but it seems evidently to be the same

work, the same thing done, the same habitual change wrought in the heart ; it all tends the same way, and to the same end : and it is plainly the same Spirit that breathes and acts in various persons. There is an endless variety in the particular manner and circumstances in which persons are wrought on ; and an opportunity of seeing so much of such a work of God, will show that God is further from confining himself to certain steps, and a particular method, in his work on souls, than it may be some do imagine. I believe it has occasioned some good people among us, that were before too ready to make their own experiences a rule to others, to be less censorious and more extended in their charity. The work of God has been glorious in its variety ; it has the more displayed the manifoldness and unsearchableness of the wisdom of God, and wrought more charity among his people.

There is a great difference among those that are converted as to the degree of hope and satisfaction that they have concerning their own state. Some have a high degree of satisfaction in this matter almost constantly : And yet it is rare that any do enjoy so full an assurance of their interest in Christ, that self-examination should seem needless to them ; unless it be at particular seasons, while in the actual enjoyment of some great discovery, that God gives of his glory and rich grace in Christ, to the drawing forth of extraordinary acts of grace. But the greater part, as they sometimes fall into dead frames of spirit, are frequently exercised with scruples and fears concerning their condition.

They generally have an awful apprehension of the dreadfulness and fatal nature of a false hope ; and there has been observable in most a great caution, lest in giving an account of their experiences, they should say too much, and use too strong terms : And many, after they have related their experiences, have been greatly afflicted with fears, lest they have played the hypocrite, and used stronger terms than their case would fairly allow of ; and yet could not find how they could correct themselves.

I think that the main ground of the doubts and fears, which persons, after their conversion, have been exercised with about their own state, has been that they have found so much corruption remaining in their hearts. At first, their souls seem to be all alive, their hearts are fixed, and their affections flowing ; they seem to live quite above the world, and meet with but little difficulty in religious exercises ; and they are ready to think it will always be so : Though they are truly abased under a sense of their vileness by reason of former acts of sin, yet they are not then sufficiently sensible what corruption still remains in their hearts ; and therefore are surprised when they find that they begin to be in dull and dead frames, to be troubled with wandering thoughts in the time of public and private worship, and to be utterly unable to keep themselves from them ; also when they find themselves unaffected at seasons, in which they think there is the greatest occasion to be affected ; and when they feel worldly dispositions working in them, and it may be pride, and envy, and stirrings of revenge, or some ill spirit to-

wards some person that has injured them, as well as other workings of indwelling sin : Their hearts are almost sunk with the disappointment ; and they are ready presently to think that all which they have met with is nothing, and that they are mere hypocrites.

They are ready to argue, that if God had indeed done such great things for them, as they hoped, such ingratitude is inconsistent with it : they cry out of the hardness and wickedness of their hearts ; and say there is so much corruption, that it seems to them impossible that there should be any goodness there : and many of them seem to be much more sensible how corrupt their hearts are, than ever they were before they were converted ; and some have been too ready to be impressed with fear, that instead of becoming better, they are grown much worse, and make it an argument against the goodness of their state. But in truth the case seems plainly to be, that now they feel the pain of their own wound ; they have a watchful eye upon their hearts, that they did not use to have : They take more notice what sin is there, and sin is now more burthensome to them ; they strive more against it, and feel more of the strength of it.

They are somewhat surprised that they should in this respect find themselves so different from the idea that they generally had entertained of godly persons ; for though grace be indeed of a far more excellent nature than they imagined, yet those that are godly have much less of it, and much more remaining corruption, than they thought. They never realized it, that persons were wont to meet with such difficulties, after they were once converted. When they are thus

exercised with doubts about their state, through the deadness of their frames of spirit, as long as these frames last, they are commonly unable to satisfy themselves of the truth of their grace, by all their self-examination. When they hear of the signs of grace laid down for them to try themselves by, they are often so clouded, that they do not know how to apply them : they hardly know whether they have such and such things in them or not, and whether they have experienced them or not : That which was sweetest, and best, and most distinguishing in their experiences, they cannot recover a sense or idea of. But on a return of the influences of the Spirit of God, to revive the lively actings of grace, the light breaks through the cloud, and doubting and darkness soon vanish away.

Persons are often revived out of their dead and dark frames, by religious conversation : while they are talking of divine things, or ever they are aware, their souls are carried away into holy exercises, with abundant pleasure. And oftentimes, while they are relating their past experiences to their Christian brethren, they have a fresh sense of them revived, and the same experiences in a degree again renewed. Sometimes while persons are exercised in mind with several objections against the goodness of their state, they have Scriptures, one after another, coming to their minds, to answer their scruples and unravel their difficulties, exceedingly apposite and proper to their circumstances ; by which means their darkness is scattered ; and often before the bestowment of any new remarkable comforts, especially after long con-

tinued deadness and ill frames, there are renewed humblings, in a great sense of their own exceeding vileness and unworthiness, as before their first comforts were bestowed.

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### CHAPTER III.

#### *Of Remarkable Impressions on the Imagination.*

Many in the country have entertained a mean thought of this great work that there has been among us, from what they have heard of impressions that have been made on persons' imaginations. But there have been exceedingly great misrepresentations, and innumerable false reports concerning that matter. It is not, that I know of, the profession or opinion of any one person in the town, that any weight is to be laid on any thing seen with the bodily eyes: I know the contrary to be a received and established principle among us. I cannot say that there have been no instances of persons that have been ready to give too much heed to vain and useless imaginations; but they have been easily corrected; and I conclude it will not be wondered at, that a congregation should need a guide in such cases to assist them in distinguishing wheat from chaff. But such impressions on the imagination as have been more usual, seem to me, to be plainly no other, than what is to be expected in human nature in such circumstances, and what is the natural result of the strong exercise of the mind, and impressions on the heart.

I do not suppose that they themselves imagined that they saw any thing with their bodily eyes ; but only have had within them ideas strongly impressed, and as it were, lively pictures in their minds : As for instance, some when in great terrors, through fear of hell, have had lively ideas of a dreadful furnace. Some, when their hearts have been strongly impressed, and their affections greatly moved with a sense of the beauty and excellency of Christ, it has wrought on their imaginations so, that, together with a sense of his glorious spiritual perfections, there has arisen in the mind an idea of one of glorious majesty, and of a sweet and a gracious aspect : So some, when they have been greatly affected with Christ's death, have at the same time a lively idea of Christ hanging upon the cross, and of his blood running from his wounds ; which things will not be wondered at by them that have observed how strong affections about temporal matters will excite lively ideas and pictures of different things in the mind.

But yet the vigorous exercise of the mind, does doubtless more strongly impress it with imaginary ideas in some than in others, which probably may arise from the difference of constitution, and seems evidently in some, partly to arise from their peculiar circumstances. When persons have been exercised with extreme terrors, and there is a sudden change to light and joy, the imagination seems more susceptive of strong ideas, and the inferior powers, and even the frame of the body, is much more affected and wrought upon, than when the same persons have as great

spiritual light and joy afterwards; of which it might, perhaps, be easy to give a reason. The aforementioned Rev. Messrs. Lord and Owen, who, I believe, are esteemed persons of learning and discretion where they are best known, declared that they found these impressions on persons' imaginations, quite different things from what fame had before represented to them, and that they were what none need to wonder at, or be stumbled by, or to that purpose.

There have indeed been some few instances, of impressions on person's imaginations, that have been something mysterious to me, and I have been at a loss about them; for though it has been exceedingly evident to me by many things that appeared in them, both then (when they related them) and afterwards, that they indeed had a great sense of the spiritual excellency of divine things accompanying them; yet I have not been able well to satisfy myself, whether their imaginary ideas have been more than could naturally arise from their spiritual sense of things. However, I have used the utmost caution in such cases; great care has been taken both in public and in private to teach persons the difference between what is spiritual and what is merely imaginary. I have often warned persons not to lay the stress of their hope on any ideas of any outward glory, or any external thing whatsoever, and have met with no opposition in such instructions. But it is not strange if some weaker persons, in giving an account of their experiences, have not so prudently distinguished between the spiritual and imaginary part; which some that have not been

well affected to religion, might take advantage of.

There has been much talk in many parts of the country, as though the people have symbolized with the Quakers, and the Quakers themselves have been moved with such reports; and came here, once and again, hoping to find good waters to fish in; but without the least success; and seem to be discouraged, and have left off coming. There have also been reports spread about the country, as though the first occasion of so remarkable a concern on people's minds here, was an apprehension that the world was near to an end, which was altogether a false report: Indeed after this stirring and concern became so general and extraordinary, as has been related, the minds of some were filled with speculation, what so great a dispensation of divine providence might forebode; and some reports were heard from abroad, as though certain divines and others thought the conflagration was nigh: but such reports were never generally looked upon as worthy of notice.

The work that has now been wrought on souls is evidently the same that was wrought in my venerable predecessor's days; as I have had abundant opportunity to know, having been in the ministry here two years with him, and so conversed with a considerable number that my grandfather thought to be savingly converted in that time; and having been particularly acquainted with the experiences of many that were converted under his ministry before. And I know no one of them, that in the least doubts of its being of the same Spirit, and the same work.

Persons have now no otherwise been subject to impressions on their imaginations, than formerly : the work is of the same nature, and has not been attended with any extraordinary circumstances, excepting such as are analogous to the extraordinary degree of it before described. And God's people, that were formerly converted, have now partook of the same shower of divine blessing, in the renewing, strengthening, edifying influences of the Spirit of God, that others have in his converting influences ; and the work here has also been plainly the same with that, which has been wrought in those of other places that have been mentioned, as partaking of the same blessing. I have particularly conversed with persons about their experiences that belong to all parts of the county, and in various parts of Connecticut, where a religious concern has lately appeared ; and have been informed of the experiences of many others by their own pastors.

It is easily perceived by the foregoing account that it is very much the practice of the people here, to converse freely one with another of their spiritual experiences, which is a thing that many have been disgusted at. But however our people may have, in some respects, gone to extremes in it, yet it is doubtless a practice that the circumstances of this town, and neighbouring towns, has naturally led them into. Whatsoever people are in such circumstances, where all have their minds engaged to such a degree, and in the same affair, that it is ever uppermost in their thoughts,—they will naturally make it the subject of conversation one with

another when they get together, in which they will grow more and more free: restraints will soon vanish; and they will not conceal from one another what they meet with. And it has been a practice which, in the general, has been attended with many good effects, and what God has greatly blest among us: But it must be confessed, there may have been some ill consequences of it; which yet are rather to be laid to the indiscreet management of it, than to the practice itself; and none can wonder, if among such a multitude some fail of exercising so much prudence in choosing the time, manner, and occasion of such discourse, as is desirable.

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## CHAPTER IV.

*This Work further illustrated in particular Instances.*

But to give a clearer idea of the nature and manner of the operations of God's Spirit, in this wonderful effusion of it, I would give an account of two particular instances. The first is an adult person, a young woman whose name was Abigail Hutchinson. I select her case especially because she is now dead, and so it may be more fit to speak freely of her than of living instances: though I am under far greater disadvantages, on other accounts, to give a full and clear narrative of her experiences, than I might of some others; nor can any account be given

but what has been retained in the memories of her near friends, and some others, of what they have heard her express in her life-time.

She was of a rational, understanding family : there could be nothing in her education that tended to enthusiasm, but rather to the contrary extreme. It is in no wise the temper of the family to be ostentatious of experiences, and it was far from being her temper. She was before her conversion, to the observation of her neighbours, of a sober and inoffensive conversation ; and was a still, quiet, reserved person. She had long been infirm of body, but her infirmity had never been observed at all to incline her to be notional or fanciful, or to occasion any thing of religious melancholy. She was under awakenings scarcely a week before there seemed to be plain evidence of her being savingly converted.

She was first awakened in the winter season, on Monday, by something she heard her brother say of the necessity of being in good earnest in seeking regenerating grace, together with the news of the conversion of the young woman before mentioned, whose conversion so generally affected most of the young people here. This news wrought much upon her, and stirred up a spirit of envy in her towards this young woman, whom she thought very unworthy of being distinguished from others by such a mercy ; but withal it engaged her in a firm resolution to do her utmost to obtain the same blessing ; and considering with herself what course she should take ; she thought that she had not a sufficient knowledge of the principles of religion, to ren-

der her capable of conversion ; whereupon she resolved thoroughly to search the Scriptures ; and accordingly immediately began at the beginning of the Bible, intending to read it through. She continued thus till Thursday ; and then there was a sudden alteration, by a great increase of her concern, in an extraordinary sense of her own sinfulness, particularly the sinfulness of her nature, and wickedness of her heart, which came upon her (as she expressed it) as a flash of lightning, and struck her into an exceeding terror. Upon which she left off reading the Bible in course as she had begun, and turned to the New Testament, to see if she could not find some relief there for her distressed soul.

Her great terror she said, was, " that she had sinned against God :" Her distress grew more and more for three days ; until (as she said) she saw nothing but blackness of darkness before her, and her very flesh trembled for fear of God's wrath : she wondered and was astonished at herself, that she had been so concerned for her body, and had applied so often to physicians to heal that, and had neglected her soul. Her sinfulness appeared with a very awful aspect to her, especially in three things, viz. : her original sin, and her sin in murmuring at God's providence, in the weakness and afflictions she had been under, and in want of duty to parents, though others had looked upon her to excel in dutifulness. On Saturday, she was so earnestly engaged in reading the Bible and other books, that she continued in it, searching for something to relieve her, till her eyes were

so dim, that she could not know the letters. While she was thus engaged in reading, prayer, and other religious exercises, she thought of those words of Christ, wherein he warns us not to be as the heathen, that think they shall be heard for their much speaking; which, she said, led her to see that she had trusted to her own prayers and religious performances, and now she was put to a nonplus, and knew not which way to turn herself, or where to seek relief.

While her mind was in this posture, her heart, she said, seemed to fly to the minister for refuge, hoping that he could give her some relief. She came the same day to her brother, with the countenance of a person in distress, expostulating with him, why he had not told her more of her sinfulness, and earnestly inquiring of him what she should do. She seemed that day to feel in herself an enmity against the Bible, which greatly affrighted her. Her sense of her own exceeding sinfulness continued increasing from Thursday till Monday; and she gave this account of it, that it had been an opinion, which till now she had entertained, that she was not guilty of Adam's sin, nor any way concerned in it, because she was not active in it; but that now she saw she was guilty of that sin, and all over defiled by it; and that the sin which she brought into the world with her, was alone sufficient to condemn her.

On the Sabbath day she was so ill that her friends thought it not best that she should go to public worship, of which she seemed very desirous: but when she went to bed on the

Sabbath day night, she took up a resolution, that she would the next morning go to the minister, hoping to find some relief there. As she awaked on Monday morning, a little before day, she wondered within herself at the easiness and calmness she felt in her mind, which was of that kind she never felt before ; as she thought of this, such words as these were in her mind : “ The words of the Lord are pure words, health to the soul, and marrow to the bones : ” And then these words came to her mind, “ the blood of Christ cleanses from all sin ; ” which were accompanied with a lively sense of the excellency of Christ, and his sufficiency to satisfy for the sins of the whole world. She then thought of that expression, “ It is a pleasant thing for the eyes to behold the sun ; ” which words then seemed to her to be very applicable to Jesus Christ. By these things, her mind was led into such contemplations and views of Christ, as filled her exceedingly full of joy. She told her brother in the morning that she had seen (that is, in realizing views by faith) Christ the last night, and that she had really thought that she had not knowledge enough to be converted ; but, says she, God can make it quite easy ! On Monday she felt all day a constant sweetness in her soul. She had a repetition of the same discoveries of Christ three mornings together, that she had on Monday morning, and much in the same manner at each time, waking a little before day ; but brighter and brighter every time.

At the last time on Wednesday morning, while in the enjoyment of a spiritual view of Christ’s glory and fulness, her soul was filled

with distress for Christless persons, to consider what a miserable condition they were in : and she felt in herself a strong inclination immediately to go forth to warn sinners ; and proposed it the next day to her brother to assist her in going from house to house ; but her brother restrained her, by telling her of the unsuitableness of such a method. She told one of her sisters that day, that she loved all mankind, but especially the people of God. Her sister asked her why she loved all mankind ? She replied, because God had made them. After this there happened to come into the shop where she was at work, three persons that were thought to have been lately converted ; her seeing them as they stepped in one after another into the door, so affected her, and so drew forth her love to them, that it overcame her, and she almost fainted : And when they began to talk of the things of religion, it was more than she could bear ; they were obliged to cease on that account. It was a very frequent thing with her to be overcome with a flow of affection to them that she thought godly, in conversation with them, and sometimes only in the sight of them.

She had many extraordinary discoveries of the glory of God and Christ ; sometimes, in some particular attributes, and sometimes in many. She gave an account, that once, as those four words passed through her mind, *Wisdom, Justice, Goodness, and Truth*, her soul was filled with a sense of the glory of each of these divine attributes, but especially the last ; *Truth*, said she, sunk the deepest ! And therefore, as these words passed, this was repeated, *Truth*,

*Truth!* Her mind was so swallowed up with a sense of the glory of God's truth and other perfections, that she said, it seemed as though her life was going, and that she saw it was easy with God to take away her life by discoveries of himself. Soon after this, she went to a private religious meeting, and her mind was full of a sense and view of the glory of God all the time; and when the exercise was ended, some asked her concerning what she had experienced: and she began to give them an account; but as she was relating it, it revived such a sense of the same things, that her strength failed; and they were obliged to take her, and lay her upon the bed. Afterwards she was greatly affected, and rejoiced with these words, "Worthy is the Lamb that was slain."

She had several days together a sweet sense of the excellency and loveliness of Christ in his meekness, which disposed her continually to be repeating over these words, which were sweet to her, *Meek and lowly in heart, Meek and lowly in heart.* She once expressed herself to one of her sisters, to this purpose, that she had continued whole days and whole nights, in a constant ravishing view of the glory of God and Christ, having enjoyed as much as her life could bear. Once, as her brother was speaking of the dying love of Christ, she told him that she had such a sense of it, that the mere mentioning of it was ready to overcome her.

Once, when she came to me, she told how that at such and such a time she thought she saw as much of God, and had as much joy and pleasure, as was possible, in this life, and that yet

afterwards God discovered himself yet far more abundantly, and she saw the same things that she had seen before, yet more clearly, and in another and far more excellent and delightful manner, and was filled with a more exceeding sweetness; she likewise gave me such an account of the sense she once had, from day to day, of the glory of Christ, and of God, in his various attributes, that it seemed to me she dwelt for days together in a kind of beatific vision of God; and seemed to have, as I thought, as immediate an intercourse with him, as a child with a father: and at the same time she appeared most remote from any high thought of herself, and of her own sufficiency; but was like a little child, and expressed great desire to be instructed, telling me that she longed very often to come to me for instruction, and wanted to live at my house, that I might tell her, her duty.

She often expressed a sense of the glory of God appearing in the trees, and growth of the fields and other works of God's hands. She told her sister that lived near the heart of the town, that she once thought it a pleasant thing to live in the middle of the town, but now, says she, I think it much more pleasant to sit and see the wind blowing the trees, and to behold what God has made. She had sometimes the powerful breathings of the Spirit of God on her soul, while reading the Scripture, and would express a sense that she had of the certain truth and divinity thereof. She sometimes would appear with a pleasant smile on her countenance; and once when her sister took notice of it, and asked why she smiled, she replied, I am brim-

full of a sweet feeling within ! She often used to express how good and sweet it was to lie low before God, and the lower, said she, the better ! and that it was pleasant to think of lying in the dust all the days of her life, mourning for sin. She was wont to manifest a great sense of her own meanness and dependence. She often expressed an exceeding compassion, and pitiful love, which she found in her heart towards persons in a Christless condition ; which was sometimes so strong, that as she was passing by such in the streets, or those that she feared were such, she would be overcome by the sight of them. She once said, that she longed to have the whole world saved ; she wanted, as it were, to pull them all to her ; she could not bear to have one lost.

She had great longings to die, that she might be with Christ ; which increased until she thought she did not know how to be patient to wait till God's time should come. But once when she felt those longings, she thought with herself, if I long to die, why do I go to physicians ? Whence she concluded that her longings for death were not well regulated. After this she often put it to herself, which she should choose, whether to live or to die, to be sick, or to be well ; and she found she could not tell, till at last she found herself disposed to say these words : I am quite willing to live, and quite willing to die ; quite willing to be sick, and quite willing to be well ; and quite willing for any thing that God will bring upon me ! And then, said she, I felt myself perfectly easy, in a full submission to the will of God. She then

lamented much, that she had been so eager in her longings for death, as it argued want of such a resignation to God, as ought to be. She seemed henceforward to continue in this resigned frame till death.

After this, her illness increased upon her ; and once after she had before spent the greater part of the night in extreme pain, she waked out of a little sleep with these words in her heart and mouth : I am willing to suffer for Christ's sake ; I am willing to spend and to be spent for Christ's sake ; I am willing to spend my life, even my very life for Christ's sake ! And though she had an extraordinary resignation, with respect to life or death, yet the thoughts of dying were exceedingly sweet to her. At a time when her brother was reading in Job, concerning worms feeding on the dead body, she appeared with a pleasant smile ; and being inquired of about it, she said, it was sweet to her to think of her being in such circumstances. At another time, when her brother mentioned to her the danger there seemed to be that the illness she then laboured under, might be an occasion of her death, it filled her with joy that almost overcame her. At another time, when she met a company following a corpse to the grave, she said, it was sweet to her to think that they would in a little time follow her in like manner.

Her illness in the latter part of it was seated much in her throat ; and swelling inward, filled up the pipe, so that she could swallow nothing but what was perfectly liquid, and but very little of that, and with great and long strugglings

and stranglings ; that which she took in, flying out at her nostrils, till she at last could swallow nothing at all : She had a raging appetite to food, so that she told her sister, when talking with her about her circumstances, that the worst bit that she threw to her swine, would be sweet to her : but yet when she saw that she could not swallow it, she seemed to be as perfectly contented without it, as if she had no appetite for it. Others were greatly moved to see what she underwent, and were filled with admiration at her unexampled patience. At a time when she was striving in vain to get down a little food, something liquid, and was very much spent with it, she looked up on her sister with a smile, saying, O sister, this is for my good ! At another time, when her sister was speaking of what she underwent, she told her, that she lived an heaven upon earth for all that. She used sometimes to say to her sister, under her extreme sufferings, 'It is good to be so !' Her sister once asked her, why she said so ; 'Why,' said she, 'because God would have it so : It is best that things should be as God would have them : It looks best to me.' After her confinement, as they were leading her from the bed to the door, she seemed overcome by the sight of things abroad, as showing forth the glory of the Being that had made them. As she lay on her death-bed, she would often say these words : God is my friend ! And once looking up on her sister, with a smile, said, 'O sister ! how good it is ! How sweet and comfortable it is to consider, and think of heavenly things !' and used this argument to persuade her sister to be much in such meditations.

She expressed on her death-bed, an exceeding longing, both for persons in a natural state, that they might be converted, and for the godly, that they might see and know more of God. And when those that looked on themselves as in a Christless state came to see her, she would be greatly moved with compassionate affection. One in particular, that seemed to be in great distress about the state of her soul, and had come to see her from time to time, she desired her sister to persuade not to come any more, because the sight of her so wrought on her compassion, that it overcame her nature. The same week that she died, when she was in distressing circumstances as to her body, some of the neighbours that came to see her, asked if she was willing to die? She replied, that she was quite willing either to live or die; she was willing to be in pain; she was willing to be so always as she was then, if that was the will of God. She willed what God willed. They asked her whether she was willing to die that night? She answered, yes, if it be God's will. And seemed to speak all with that perfect composure of spirit, and with such a cheerful and pleasant countenance, that it filled them with admiration.

She was very weak a considerable time before she died, having pined away with famine and thirst, so that her flesh seemed to be dried upon her bones; and therefore could say but little, and manifested her mind very much by signs. She said she had matter enough to fill up all her time with talk, if she had but strength. A few days before her death, some asked her,

whether she held her integrity still? Whether she was not afraid of death? She answered to this purpose, that she had not the least degree of fear of death. They asked her why she would be so confident? She answered, if I should say otherwise, I should speak contrary to what I know: there is, says she, indeed a dark entry that looks something dark, but on the other side there appears such a bright shining light, that I cannot be afraid! She said not long before she died, that she used to be afraid how she should grapple with death; but, says she, God has showed me that he can make it easy in great pain. Several days before she died, she could scarcely say any thing but just yes and no, to questions that were asked her, for she seemed to be dying for three days together; but seemed to continue in an admirably sweet composure of soul, without any interruption, to the last, and died as a person that went to sleep, without any struggling, about noon, on Friday, June 27th, 1735.

She had long been infirm, and often had been exercised with great pain; but she died chiefly of famine. It was, doubtless, partly owing to her bodily weakness, that her nature was so often overcome, and ready to sink with gracious affection; but yet the truth was, that she had more grace, and greater discoveries of God and Christ, than the present frail state did well consist with. She wanted to be where strong grace might have more liberty, and be without the clog of a weak body; there she longed to be, and there she doubtless now is. She was looked upon among us, as a very eminent instance

of Christian experience ; but this is but a very broken and imperfect account I have given of her. Her eminency would much more appear, if her experiences were fully related, as she was wont to express and manifest them, while living. I once read this account to some of her pious neighbours, who were acquainted with her, who said, to this purpose, that the picture fell much short of the life ; and particularly that it much failed of duly representing her humility, and that admirable lowliness of heart, that at all times appeared in her. But there are, blessed be God ! many living instances of much the like nature, and in some things no less extraordinary.

But I now proceed to the other instance that I would give an account of, which is of the little child before mentioned. Her name is Phebe Bartlet, daughter of William Bartlet. I shall give the account as I took it from the mouths of her parents, whose veracity none that know them doubt of.

She was born in March, in the year 1731. About the latter end of April, or the beginning of May, 1735, she was greatly affected by the talk of her brother, who had been hopefully converted a little before, at about eleven years of age, and then seriously talked to her about the great things of religion. Her parents did not know of it at that time, and were not wont, in the counsels they gave to their children, particularly to direct themselves to her, by reason of her being so young, and as they supposed, not capable of understanding : but after her brother had talked to her, they observed her very

earnestly to listen to the advice they gave to the other children ; and she was observed very constantly to retire, several times in the day, as was concluded, for secret prayer ; and grew more and more engaged in religion, and was more frequent in her closet ; till at last she was wont to visit it five or six times in a day : and was so engaged in it, that nothing would at any time divert her from her stated closet exercises. Her mother often observed and watched her, when such things occurred, as she thought most likely to divert her, either by putting it out of her thoughts, or otherwise engaging her inclinations, but never could observe her to fail. She mentioned some very remarkable instances.

She once of her own accord spake of her unsuccessfulness, in that she could not find God, or to that purpose. But on Thursday, the last day of July, about the middle of the day, the child being in the closet, where it used to retire, its mother heard it speaking aloud ; which was unusual, and never had been observed before : And her voice seemed to be as of one exceedingly importunate and engaged ; but her mother could distinctly hear only these words, (spoken in her childish manner, but seemed to be spoken with extraordinary earnestness, and out of distress of soul,) *Pray blessed Lord, give me salvation ! I pray beg pardon all my sins !* When the child had done prayer, she came out of the closet, and came and sat down by her mother, and cried out aloud. Her mother very earnestly asked her several times, what the matter was, before she could make any answer ; but she continued crying exceedingly, and

writhing her body to and fro, like one in anguish of spirit. Her mother then asked her, whether she was afraid that God would not give her salvation. She answered, 'Yes, I am afraid I shall go to hell !' Her mother then endeavoured to quiet her ; and told her she would not have her cry, she must be a good girl, and pray every day, and she hoped God would give her salvation. But this did not quiet her at all ; but she continued thus earnestly crying, and taking on for some time, till at length she suddenly ceased crying, and began to smile, and presently said with a smiling countenance, '*Mother, the kingdom of heaven is come to me!*' Her mother was surprised at the sudden alteration, and at the speech ; and knew not what to make of it, but at first said nothing to her. The child presently spake again, and said, 'There is another come to me, and there is another, there is three ;' and being asked what she meant, she answered, 'One is, Thy will be done, and there is another, Enjoy him forever ;' by which it seems, that when the child said 'there is three come to me,' she meant three passages of its Catechism that came to her mind.

After the child had said this, she retired again into her closet ; and her mother went over to her brother's, who was next neighbour ; and when she came back, the child, being out of the closet, met her mother with this cheerful speech, 'I can find God now !' referring to what she had before complained of, that she could not find God. Then the child spoke again and said, 'I love God !' Her mother asked her how well she loved God, whether she

loved God better than her father and mother, she said 'yes.' Then she asked her whether she loved God better than her little sister Rachel? She answered, 'Yes, better than any thing!' Then her eldest sister, referring to her saying she could find God now, asked her where she could find God. She answered, 'in heaven.' Why, said she, have you been in heaven? 'No,' said the child. By this it seems not to have been any imagination of any thing seen with bodily eyes, that she called God, when she said, I can find God now. Her mother asked her whether she was afraid of going to hell, and that had made her cry. She answered, 'yes, I was, but now I shan't.' Her mother asked her whether she thought that God had given her salvation; She answered, 'yes.' Her mother asked her when. She answered, 'to day.' She appeared all the afternoon exceedingly cheerful and joyful. One of her neighbours asked her, how she felt herself? She answered, 'I feel better than I did.' The neighbour asked her, what made her feel better; she answered, 'God makes me.' That evening as she lay in bed, she called one of her little cousins to her that was present in the room, as having something to say to him; and when he came, she told him, that 'heaven was better than earth.' The next day being Friday, her mother asking her her catechism, asked her what God made her for. She answered, 'to serve him,' and added, 'every body should serve God, and get an interest in Christ.'

The same day the elder children, when they came home from school, seemed much affected

with the extraordinary change that seemed to be made in Phebe : And her sister Abigail standing by, her mother took occasion to counsel her, now to improve her time, to prepare for another world : On which Phebe burst out in tears, and cried out ' poor Nabby ! ' Her mother told her she would not have her cry, she hoped that God would give Nabby salvation ; but that did not quiet her, but she continued earnestly crying for some time ; and when she had in a measure ceased, her sister Eunice being by her, she burst out again, and cried ' poor Eunice ! ' and cried exceedingly ; and when she had almost done, she went into another room, and there looked up on her sister Naomi, and burst out again, crying ' poor Amy ! ' Her mother was greatly affected at such a behaviour in the child, and knew not what to say to her. One of the neighbours coming in a little after, asked her what she had cried for. She seemed at first backward to tell the reason : her mother told her she might tell that person, for he had given her an apple : Upon which she said, she ' cried because she was afraid they would go to hell.'

At night a certain minister that was occasionally in the town, was at the house, and talked considerably with her, of the things of religion ; and after he was gone, she sat leaning on the table, with tears running out of her eyes : And being asked what made her cry, she said it was ' thinking about God.' The next day being Saturday, she seemed, great part of the day, to be in a very affectionate frame, had four turns of crying, and seemed to endeavour to curb herself, and hide her tears, and was very backward

to talk of the occasion of it. On the Sabbath day, she was asked whether she believed in God ; she answered 'yes :' And being told that Christ was the Son of God, she made ready answer, and said, 'I know it.'

From this time there has appeared a very remarkable, abiding change in the child : She has been very strict upon the Sabbath, and seems to long for the Sabbath day before it comes, and will often in the week time be inquiring how long it is to the Sabbath day, and must have the days particularly counted over that are between, before she will be contented. And she seems to love God's house, and is very eager to go thither. Her mother once asked her why she had such a mind to go ? whether it was not to see fine folks ? She said, 'no, it was to hear Mr. Edwards preach.' When she is in the place of worship, she is very far from spending her time there as children at her age usually do, but appears with an attention that is very extraordinary for such a child. She also appears very desirous at all opportunities to go to private religious meetings ; and is very still and attentive at home, in prayer time, and has appeared affected in time of family prayer. She seems to delight much in hearing religious conversation : When I once was there with some others that were strangers, and talked to her something of religion, she seemed more than ordinarily attentive ; and when we were gone, she looked out earnestly after us, and said, 'I wish they would come again !' Her mother asked her why : Says she, 'I love to hear them talk.'

She seems to have very much of the fear of

God before her eyes, and an extraordinary dread of sin against him ; of which her mother mentioned the following remarkable instance. Some time in August, the last year, she went with some larger children, to get some plums, in a neighbour's lot, knowing nothing of any harm in what she did ; but when she brought some of the plums into the house, her mother mildly reproved her, and told her that she must not get plums without leave, because it was sin : God had commanded her not to steal. The child seemed greatly surprised, and burst out in tears, and cried out, ' I will not have these plums ! ' and turning to her sister Eunice, very earnestly said to her, ' Why did you ask me to go to that plum tree ? I should not have gone if you had not asked me.' The other children did not seem to be much affected or concerned ; but there was no pacifying Phebe. Her mother told her she might go and ask leave, and then it would not be sin for her to eat them ; and sent one of the children to that purpose ; and when she returned, her mother told her that the owner had given leave, now she might eat them, and it would not be stealing. This stilled her a little while ; but presently she broke out again into an exceeding fit of crying : her mother asked her what made her cry again ? Why she cried now, since they had asked leave ? What it was that troubled her now ? And asked her several times very earnestly, before she made any answer ; but at last said, ' it was because, *because it was sin.*' She continued a considerable time crying, and said she would not go again if Eunice asked her a hundred

times ; and she retained her aversion to that fruit for a considerable time, under the remembrance of her former sin.

She at sometimes appears greatly affected, and delighted with texts of Scripture that come to her mind. Particularly, about the beginning of November, the last year, that text came to her mind, Rev. iii. 20. "Behold I stand at the door and knock : If any man hear my voice, and open the door, I will come in and sup with him, and he with me." She spoke of it to those of the family, with a great appearance of joy, a smiling countenance, and elevation of voice, and afterwards she went into another room, where her mother overheard her talking very earnestly to the children about it, and particularly heard her say to them, three or four times over, with an air of exceeding joy and admiration, 'Why it is to *sup with God*.' At some time about the middle of winter, very late in the night, when all were in bed, her mother perceived that she was awake, and heard her, as though she was weeping. She called to her, and asked her what was the matter. She answered with a low voice, so that her mother could not hear what she said ; but thinking that it might be occasioned by some spiritual affection, said no more to her ; but perceived her to lie awake, and to continue in the same frame, for a considerable time. The next morning, she asked her whether she did not cry the last night : The child answered 'yes, I did cry a little, for I was thinking about God and Christ, and they loved me.' Her mother asked her whether to think of God and Christ's loving her

made her cry: She answered 'yes, it does sometimes.'

She has often manifested a great concern for the good of others' souls: and has been wont many times affectionately to counsel the other children. Once about the latter end of September, the last year, when she and some others of the children were in the room by themselves, a husking Indian corn, the child, after a while, came out and sat by the fire. Her mother took notice that she appeared with a more than ordinarily serious and pensive countenance, but at last she broke silence, and said, 'I have been talking to Nabby and Eunice.' Her mother asked her what she had said to them. 'Why,' said she, 'I told them that they must pray, and prepare to die, that they had but a little while to live in this world, and they must be always ready.' When Nabby came out, her mother asked her whether she had said that to them. 'Yes,' said she, 'she said that, and a great deal more.' At other times, the child took her opportunities to talk to the other children about the great concern of their souls, sometimes, so as much to affect them, and set them into tears. She was once exceedingly importunate with her mother to go with her sister Naomi, to pray. Her mother endeavoured to put her off; but she pulled her by the sleeve, and seemed as if she would by no means be denied. At last her mother told her that Amy must go and pray herself; 'but,' says the child, 'she will not go;' and persisted earnestly to beg of her mother to go with her.

She has discovered an uncommon degree of

a spirit of charity ; particularly on the following occasion : A poor man that lives in the woods, had lately lost a cow that the family much depended on, and being at the house, he was relating his misfortune, and telling of the straits and difficulties they were reduced to by it. She took much notice of it, and it wrought exceedingly on her compassion : and after she had attentively heard him a while, she went away to her father, who was in the shop, and entreated him to give that man a cow ; and told him that the poor man had no cow ; that the hunters or something else had killed his cow ; and entreated him to give him one of theirs. Her father told her that they could not spare one. Then she entreated him to let him and his family come and live at his house, and had much more talk of the same nature, whereby she manifested bowels of compassion to the poor.

She has manifested great love to her minister : particularly when I returned from my long journey for my health, the last fall, when she heard of it, she appeared very joyful at the news, and told the children of it, with an elevated voice, as the most joyful tidings : repeating it over and over, "Mr. Edwards is come home ! Mr. Edwards is come home !" She still continues very constant in secret prayer, so far as can be observed, (for she seems to have no desire that others should observe her when she retires, but seems to be a child of a reserved temper,) and every night, before she goes to bed, will say her catechism, and will by no means miss of it : she never forgot it but once, and then after she was in bed, thought of it, and cried out in tears,

‘ I have not said my catechism !’ and would not be quieted till her mother asked her the catechism as she lay in bed. She sometimes appears to be in doubt about the condition of her soul, and when asked whether she thinks that she is prepared for death, speaks something doubtfully about it : At other times seems to have no doubt, but when asked replies *yes*, without hesitation.

In the former part of this great work of God among us, till it got to its height, we seemed to be wonderfully smiled upon and blest in all respects. Satan (as has been already observed,) seemed to be unusually restrained. Persons that before had been involved in melancholy, seemed to be as it were waked up out of it ; and those that had been entangled with extraordinary temptations, seemed wonderfully to be set at liberty ; and not only so, but it was the most remarkable time of health, that ever I knew since I have been in the town. We ordinarily have several bills put up, every Sabbath, for persons that are sick ; but now we had not so much as one for many Sabbaths together. But after this it seemed to be otherwise ; when this work of God appeared to be at its greatest height, a poor weak man that belongs to the town, being in great spiritual trouble, was hurried with violent temptations to cut his own throat, and made an attempt, but did not do it effectually. He after this continued a considerable time exceedingly overwhelmed with melancholy ; but has now of a long time been very greatly delivered, by the light of God’s countenance lifted up upon him, and has expressed a

great sense of his sin in so far yielding to temptation ; and there are in him all hopeful evidences of his having been made a subject of saving mercy.

In the latter part of May, it began to be very sensible that the Spirit of God was gradually withdrawing from us, and after this time Satan seemed to be more let loose, and raged in a dreadful manner. The first instance wherein it appeared, was a person's putting an end to his own life, by cutting his throat. He was a gentleman of more than common understanding, of strict morals, religious in his behaviour, and an useful, honourable person in the town ; but was of a family that are much prone to the disease of melancholy, and his mother was killed with it. He had, from the beginning of this extraordinary time, been exceedingly concerned about the state of his soul, and there were some things in his experience, that appeared very hopefully ; but he durst entertain no hope concerning his own good state. Towards the latter part of his time, he grew much discouraged, and melancholy grew amain upon him, till he was wholly overpowered by it, and was in great measure past a capacity of receiving advice, or being reasoned with to any purpose : The Devil took the advantage, and drove him into despairing thoughts. He was kept awake nights, meditating terror ; so that he had scarce any sleep at all, for a long time together. And it was observed at last, that he was scarcely well capable of managing his ordinary business, and was judged delirious by the coroner's inquest. The news of this extraordinarily affect-

ed the minds of the people here, and struck them as it were with astonishment. After this, multitudes in this, and other towns, seemed to have it strongly suggested to them, and pressed upon them, to do as this person had done. And many that seemed to be under no melancholy, some pious persons, that had no special darkness, or doubts about the goodness of their state, nor were under any special trouble or concern of mind about any thing spiritual or temporal, yet had it urged upon them, as if somebody had spoken to them, *Cut your own throat, now is a good opportunity.* Now, now! So that they were obliged to fight with all their might to resist it, and yet no reason suggested to them why they should do it.

About the same time, there were two remarkable instances of persons led away with strange, enthusiastic delusions — one at Suffield, another at South Hadley. That which has made the greatest noise in the country was of the man at South Hadley, whose delusion was, that he thought himself divinely instructed to direct a poor man in melancholy and despairing circumstances, to say certain words in prayer to God, as recorded in Psal. cxvi. 4. for his own relief. The man is esteemed a pious man. I have, since this error of his, had a particular acquaintance with him; and I believe none would question his piety, that had had such an acquaintance. He gave me a particular account of the manner how he was deluded, which is too long to be here inserted. But in short, he was exceedingly rejoiced and elevated with this extraordinary work, so carried on in this part of

the country ; and was possessed with an opinion that it was the beginning of the glorious times of the Church spoken of in Scripture : And had read it as the opinion of some divines, that there would be many in these times that should be endued with extraordinary gifts of the Holy Ghost, and had embraced the notion ; though he had at first no apprehensions that any besides ministers would have such gifts. But he since exceedingly laments the dishonour he has done to God, and the wound he has given religion in it, and has lain low before God and man for it.

After these things, the instances of conversion were rare here in comparison of what they had before been, (though that remarkable instance of the little child was after this,) and the Spirit of God not long after this time, appeared very sensibly withdrawing from all parts of the country ; (though we have heard of its going on in some places of Connecticut, and that it continues to be carried on even to this day.) But religion remained here, and I believe in some other places, the main subject of conversation, for several months after this. And there were some turns, wherein God's work seemed something to revive, and we were ready to hope that all was going to be renewed again : yet in the main there was a gradual decline of that general, engaged, lively spirit in religion, which had been before. Several things have happened since, that have diverted people's minds, and turned their conversation more to others' affairs, particularly his Excellency, the Governor, coming to this place, and the committee of

General Court, on the treaty with the Indians ; and afterwards the Springfield controversy ; and since that, our people in this town have been engaged in the building of a new Meeting-house ; and some other occurrences might be mentioned, that have seemed to have this effect. But as to those that have been thought to be converted among us, in this time, they generally seem to be persons, that have had an abiding change wrought on them : I have had particular acquaintance with many of them since, and they generally appear to be persons that have a new sense of things, new apprehensions and views of God, of the divine attributes, and Jesus Christ, and the great things of the gospel : They have a new sense of the truth of them, and they affect them in a new manner ; though it is very far from being always alike with them, neither can they revive a sense of things when they please. Their hearts are often touched, and sometimes filled, with new sweetesses and delights ; there seems to be an inward ardour and burning of heart that they express, the like to which they never experienced before ; sometimes, perhaps, occasioned only by the mention of Christ's name, or some one of the divine perfections. There are new appetites, and a new kind of breathings and pantings of heart, and groanings that cannot be uttered. There is a new kind of inward labour and struggle of soul towards heaven and holiness.

Some, that before were very rough in their temper and manners, seem to be remarkably softened and sweetened. And some have had their souls exceedingly filled, and overwhelmed

with light, love, and comfort, long since the work of God has ceased to be so remarkably carried on in a general way : and some have had much greater experiences of this nature than they had before. And there is still a great deal of religious conversation continued in the town, among young and old ; a religious disposition appears to be still maintained among our people, by their upholding frequent private religious meetings ; and all sorts are generally worshipping God at such meetings, on Sabbath nights, and in the evening after our public lecture. Many children in the town do still keep up such meetings among themselves. I know of no one young person in the town that has returned to former ways or looseness and extravagancy in any respect ; but we still remain a reformed people, and God has evidently made us a new people.

I cannot say that there has been no instance of any one person that has carried himself so, that others should justly be stumbled concerning his profession ; nor am I so vain as to imagine that we have not been mistaken concerning any that we have entertained a good opinion of, or that there are none pass among us for sheep, that are indeed wolves in sheep's clothing ; who probably may some time or other discover themselves by their fruit. We are not so pure, but that we have great cause to be humbled and ashamed, that we are so impure ; nor so religious, but that those that watch for our halting, may see things in us, whence they may take occasion to reproach us and religion : but in the main, there has been a great and marvellous

work of conversion and sanctification among the people here; and they have paid all due respect to those who have been blest of God to be the instruments of it. Both old and young have shown a forwardness to hearken not only to my counsels, but even to my reproofs from the pulpit.

A great part of the country have not received the most favourable thoughts of this affair; and to this day many retain a jealousy concerning it, and prejudice against it: I have reason to think that the meanness and weakness of the instrument, that has been made use of in this town, has prejudiced many against it; it does not appear to me strange that it should be so: But yet this circumstance of this great work of God is analogous to other circumstances of it. God has so ordered the manner of the work in many respects, as very signally and remarkably to show it to be his own peculiar and immediate work, and to secure the glory of it wholly to his own almighty power and sovereign grace. And whatever the circumstances and means have been, and though we are so unworthy, yet so hath it pleased God to work! And we are evidently a people blessed of the Lord! And here, in this corner of the world, God dwells, and manifests his glory.

Thus, Rev. Sir, I have given a large and particular account of this remarkable affair; and yet, considering how manifold God's works have been among us, that are worthy to be written, it is but a brief one. I should have sent it much sooner, had I not been greatly hindered by illness in my family, and also in myself. It

is, probably, much larger than you expected, and it may be than you would have chosen. I thought that the extraordinariness of the thing, and the innumerable misrepresentations which have gone abroad of it, many of which have, doubtless, reached your ears, made it necessary that I should be particular. But I would leave it entirely to your wisdom to make what use of it you think best, to send a part of it to England, or all, or none if you think it not worthy; or otherwise to dispose of it as you may think most for God's glory, and the interest of religion. If you are pleased to send any thing to the Rev. Dr. Guyse, I should be glad to have it signified to him as my humble desire, that since he, and the congregation to which he preached, have been pleased to take so much notice of us, as they have—that they would also think of us at the throne of grace, and seek there for us, that God would not forsake us, but enable us to bring forth fruit answerable to our profession and our mercies, and that our light may shine before men, that others seeing our good works, may glorify our Father who is in heaven.

When I first heard of the notice the Rev. Dr. Watts and Dr. Guyse took of God's mercies to us, I took occasion to inform our congregation of it in a discourse from these words: "A city that is set upon a hill cannot be hid." And having since seen a particular account of the notice the Rev. Dr. Guyse, and the congregation he preached to, took of it, in a letter you wrote to my Honored Uncle Williams, I read that part of your letter to the congregation, and

laboured as much as in me lay to enforce their duty from it. The congregation were very sensibly moved and affected at both times.

I humbly request of you, Rev. Sir, your prayers, for this county, in its present melancholy circumstances, into which it is brought by the Springfield quarrel, which, doubtless, above all things that have happened, has tended to put a stop to the glorious work here, and to prejudice this country against it, and hinder the propagation of it. I also ask your prayers for this town, and would particularly beg an interest in them for him, who is,

Honored Sir, with humble respect, your obedient son and servant,

JONATHAN EDWARDS.

*Northampton, Nov, 6, 1736.*

**CONVERSION  
OF  
PRESIDENT EDWARDS.**

**FROM AN ACCOUNT WRITTEN BY HIMSELF.**

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I HAD a variety of concerns and exercises about my soul from my childhood ; but had two more remarkable seasons of awakening, before I met with that change by which I was brought to those new dispositions, and that new sense of things, that I have since had. The first time was when I was a boy, some years before I went to college, at a time of remarkable awakening in my father's congregation. I was then very much affected for many months, and concerned about the things of religion and my soul's salvation ; and was abundant in duties. I used to pray five times a day in secret, and to spend much time in religious talk with other boys with whom I used frequently to meet for prayer. I experienced I know not what kind of delight in religion. My mind was much engaged in it, and had much self-righteous pleasure ; and it was my delight to abound in religious duties. I joined with some of my schoolmates, and built

a booth in a swamp, in a very retired spot, for a place of prayer. And besides, I had particular secret places of my own in the woods, where I used to retire by myself; and was from time to time much affected. My affections were lively and easily moved, and I seemed to be in my element when engaged in religious duties. And I am ready to think, many are deceived with such affections, and such a kind of delight as I then had in religion, and mistake it for grace.

But in process of time, my convictions and affections wore off; and I entirely lost all those affections and delights, and left off secret prayer, at least as to any constant performance of it; and returned like a dog to his vomit, and went on in the ways of sin. Indeed I was at times very uneasy, especially towards the latter part of my time at college; when it pleased God to seize me with the pleurisy, in which he brought me nigh to the grave, and caused me to tremble over the pit of hell. And yet, it was not long after my recovery before I fell again into my old ways of sin. But God would not suffer me to go on with any quietness; I had great and violent inward struggles, till, after many conflicts with wicked inclinations, repeated resolutions, and bonds that I had laid myself under by a kind of vows to God, I was brought wholly to break off all former wicked ways, and all ways of known outward sin; and to apply myself to seek salvation, and practise many religious duties; but without that kind of affection and delight which I had formerly experienced. My concern now wrought more by inward struggles and conflicts and self-reflections. I made seek-

ing my salvation the main business of my life. But yet, it seems to me, I sought after a miserable manner ; which has made me sometimes since to question, whether ever it issued in that which was saving ; being ready to doubt, whether such miserable seeking ever succeeded. I was indeed brought to seek salvation in a manner that I never was before ; I felt a spirit to part with all things in the world, for an interest in Christ. My concern continued and prevailed, with many exercising thoughts and inward struggles ; but yet it never seemed to be proper to express that concern by the name of terror.

From my childhood up, my mind had been full of objections against the doctrine of God's sovereignty, and other distinguishing truths of the Gospel. This and other doctrines used to appear like horrible doctrines to me. But I remember the time very well, when I seemed to be convinced, and fully satisfied with them ; yet never could give an account how, or by what means, I was thus convinced, not in the least imagining at the time, nor a long time after, that there was any extraordinary influence of God's Spirit in it ; but only that now I saw further, and my reason apprehended the justice and reasonableness of them. However, my mind rested in them ; and it put an end to all those cavils and objections. And there has been a wonderful alteration in my mind, with respect to these doctrines, from that day to this ; so that I scarce ever have found so much as the rising of an objection against them. But I have often, since that first conviction, had quite another

kind of sense of these truths than I had then. I have had not only a conviction, but a delightful conviction. These doctrines have very often appeared exceedingly pleasant.

The first instance that I remember of that sort of inward, sweet delight in God and divine things that I have lived much in since, was on reading those words, (1 Tim. i. 17.) "*Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen.*" As I read the words, there came into my soul, and was as it were diffused through it, a sense of the glory of the Divine Being ; a new sense, quite different from any thing I ever experienced before. Never any words of Scripture seemed to me as these words did. I thought within myself, how excellent a Being that is ; and how happy I should be, if I might enjoy him and be taken up to him in heaven, and be as it were swallowed up in him forever ! I kept saying over these words of Scripture to myself ; and went to pray to God that I might enjoy him, and prayed in a manner quite different from what I used to do ; with a new sort of affection. But it never came into my thoughts, that there was any thing spiritual, or of a saving nature, in this.

From about that time, I began to have a new kind of apprehension and idea of Christ, and the work of redemption, and the glorious way of salvation by him. An inward, sweet sense of these things, at times came into my heart ; and my soul was led away in pleasant views and contemplations of them. And my mind was greatly engaged to spend my time in read-

ing and meditating on Christ, on the beauty and excellency of his person, and the lovely way of salvation by free grace in him. I found no books so delightful to me as those that treated of these subjects. Those words used to be abundantly with me, "*I am the Rose of Sharon, and the Lily of the valleys.*" Cant. ii. 1. The words seem to me fitly to represent the loveliness and beauty of Jesus Christ. The whole book of Canticles used to be pleasant to me, and I used to be much in reading it about that time; and found, from time to time, an inward sweetness, that would carry me away, in my contemplations. This I know not how to express otherwise, than by a calm, delightful abstraction of the soul from all the concerns of this world; and sometimes a kind of vision, or fixed ideas and imaginations, of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and rapt and swallowed up in God. The sense I had of divine things, would often of a sudden kindle up an ardour in my soul, that I know not how to express.

Not long after I began to experience these things, I gave an account to my father of some things that had passed in my mind. I was much affected by the discourse we had together; and when it was ended, I walked abroad alone, in a solitary place in my father's pasture, for contemplation. And as I was walking there, and looking up on the sky and clouds, there came into my mind a sweet sense of the glorious *majesty* and *grace* of God, that I know not how to express. I seemed to see them both

in a sweet conjunction ; majesty and meekness joined together ; it was a gentle, and holy majesty ; and also a majestic meekness ; a high, and great, and holy gentleness.

After this, my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of every thing was altered ; there seemed to be, as it were, a calm, beautiful appearance of divine glory, in almost every thing. God's excellency, his wisdom, his purity, and love, seemed to appear in every thing ; in the sun, moon, and stars ; in the clouds and blue sky ; in the grass, flowers, and trees ; in the water and all nature ; which used greatly to fix my mind. I often used to sit and view the moon for a long time ; and in the day, spent much time in viewing the clouds and sky, to behold the glory of God in these things ; in the mean time singing forth, with a low voice, my contemplations of the Creator and Redeemer. Scarcely any thing, among all the works of nature, was so delightful to me as thunder and lightning : formerly, nothing had been so terrible to me. Before, I used to be uncommonly terrified with thunder, and to be struck with terror when I saw a thunder storm rising ; but now, on the contrary, it rejoiced me. I felt God, so to speak, at the first appearance of a thunder-storm, and used to take the opportunity at such times, to fix myself in order to view the clouds and see the lightnings play, and hear the majestic and awful voice of God's thunder, which oftentimes was exceedingly entertaining, leading me to sweet contemplations of my great and glorious God.

I felt then great satisfaction, as to my good state ; but that did not content me. I had vehement longings of soul after God and Christ, and after more holiness, wherewith my heart seemed to be full, and ready to break ; which often brought to my mind the words of the Psalmist, (Ps. cxix. 20.) "*My soul breaketh for the longing that it hath.*" I often felt a mourning and lamenting in my heart, that I had not turned to God sooner, that I might have had more time to grow in grace. My mind was greatly fixed on divine things ; I was almost perpetually in the contemplation of them. I spent most of my time in thinking of divine things year after year ; often walking alone in the woods and solitary places, for meditation, soliloquy, and prayer, and converse with God ; and it was always my manner, at such times, to sing forth my contemplations. I was almost constantly in ejaculatory prayer, wherever I was. Prayer seemed to be natural to me, as the breath by which the inward burnings of my heart had vent. The delights which I now felt in the things of religion, were of an exceedingly different kind from those before mentioned, that I had when a boy, and what I then had no more notion of than one born blind has of pleasant and beautiful colours. They were of a more inward, pure, soul-animating, and refreshing nature. Those former delights never reached the heart, and did not arise from any sight of the divine excellency of the things of God, or any taste of the soul-satisfying and life-giving good there is in them.

My sense of divine things seemed gradually to increase for about a year and a half, when I

went to preach at New York, and while I was there, it was raised to a much higher degree than before. My longings after God and holiness were much increased. Pure, and humble, holy and heavenly Christianity, appeared exceedingly amiable to me. I felt an ardent desire to be in every thing a complete Christian, and conformed to the blessed image of Christ; and that I might live, in all things, according to the pure and blessed rules of the Gospel. I had an eager thirsting after progress in these things; which put me upon pursuing and pressing after them. It was my continual strife, day and night, and constant inquiry, how I should *be* more holy, and *live* more holily, and more becoming a child of God, and a disciple of Christ. I now sought an increase of grace and holiness, and a holy life, with much more earnestness than ever I sought grace before I had it. I used to be continually examining myself, and studying and contriving for likely ways and means, how I should live holily, with far greater diligence and earnestness than ever I pursued any thing in my life; but yet with too great a dependence on my own strength, which afterwards proved a great damage to me. My experience had not then taught me, as it has done since, my extreme feebleness and impotence, every manner of way, and the bottomless depths of secret corruption and deceit there were in my heart. However, I went on with my eager pursuit after more holiness, and conformity to Christ.

The heaven I desired was a heaven of holiness; to be with God, and to spend my eternity in divine love, and holy communion with

Christ. My mind was very much taken up with contemplations of heaven, and the enjoyments there, and living there in perfect holiness, humility, and love ; and it used at that time to appear a great part of the happiness of heaven, that there the saints could express their love to Christ. It appeared to me a great clog and burden, that what I felt within I could not express as I desired. The inward ardour of my soul seemed to be hindered and pent up, and could not freely flame out as it would. I used often to think how in heaven this principle should freely and fully vent and express itself. Heaven appeared exceedingly delightful, as a world of love. It appeared to me that all happiness consisted in living in pure, humble, heavenly, divine love.

I remember the thoughts I used then to have of holiness, and said sometimes to myself, "I do certainly know that I love holiness, such as the Gospel prescribes." It appeared to me that there was nothing in it but what was ravishingly lovely ; the highest beauty and amiableness : a *divine* beauty ; far purer than any thing here upon earth ; and that every thing else was like mire and defilement, in comparison with it.

Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature ; which brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers ; all pleasant, delightful, and undisturbed ; enjoying a sweet calm, and the

gentle, vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year ; low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory ; rejoicing, as it were, in a calm rapture ; diffusing around a sweet fragrance ; standing peacefully and lovingly in the midst of other flowers round about ; all in like manner opening their bosoms, to drink in the light of the sun. There was no part of creature holiness of which I had so great a sense of its loveliness, as humility, brokenness of heart, and poverty of spirit ; and there was nothing that I so earnestly longed for. My heart panted after this : to lie low before God, as in the dust ; that I might be nothing, and that God might be ALL ; that I might become as a little child.

While at New York, I was sometimes much affected with reflections on my past life, considering how late it was before I began to be truly religious ; and how wickedly I had lived till then ; and once so as to weep abundantly, and for a considerable time together.

On January 12, 1723, I made a solemn dedication of myself to God, and wrote it down ; giving up myself, and all that I had, to God ; to be for the future in no respect my own ; to act as one that had no right to himself, in any respect ; and solemnly vowed to take God for my whole portion and felicity ; looking on nothing else as any part of my happiness, nor acting as if it were ; and his law for the constant rule of my obedience ; engaging to fight, with all my might,

God, and adore him as a sovereign God, and ask sovereign mercy of him.

I have loved the doctrines of the Gospel; they have been to my soul like green pastures. The Gospel has seemed to me the richest treasure; the treasure that I have most desired, and longed that it might dwell richly in me. The way of salvation by Christ has appeared glorious and excellent, most pleasant and most beautiful. It has often seemed to me that it would in a great measure spoil heaven, to receive it in any other way. That text has often been affecting and delightful to me, (Isa. xxxii. 2.) "*A man shall be a hiding place from the wind, and a covert from the tempest,*" &c.

It has often appeared to me delightful to be united to Christ; to have him for my head, and to be a member of his body; also to have Christ for my teacher and prophet. I very often think, with longings and pantings of soul, of being a little child, taking hold of Christ to be led by him through the wilderness of this world. That text, (Matt. xviii. 3.) has often been sweet to me, "*Except ye be converted and become as little children,*" &c. I love to think of coming to Christ, to receive salvation of him, poor in spirit, and quite empty of self, humbly exalting him alone; cut off entirely from my own root, in order to grow into, and out of Christ; to have God in Christ to be all in all; and to live by faith on the Son of God, a life of humble, unfeigned confidence in him. That Scripture has often been sweet to me, (Psl. cxv. 1.) "*Not unto us, O Lord, not unto us, but to thy name give glory, for thy mercy, and for thy truth's sake.*" And

those words of Christ, (Luke x. 21.) "*In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.*" That sovereignty of God which Christ rejoiced in, seemed to me worthy of such joy; and that rejoicing seemed to show the excellency of Christ, and of what spirit he was.

Sometimes, only mentioning a single word, causes my heart to burn within me; or only seeing the name of Christ, or the name of some attribute of God. And God has appeared glorious to me on account of the Trinity. It has made me have exalting thoughts of God, that he subsists in three persons: Father, Son, and Holy Ghost. The sweetest joys and delights I have experienced, have been in a direct view of the glorious things of the Gospel. When I enjoy this sweetness, it seems to carry me above the thoughts of myself. Though I have habitual peace and joy in believing, yet it seems at such times a loss that I cannot bear, to take off my eye from the glorious, pleasant object I behold without me, to turn my eye in upon myself, and my own good state.

My heart has been much on the advancement of Christ's kingdom in the world. The histories of the past advancement of Christ's kingdom have been to me a cause of rejoicing. When I have read histories of past ages, the pleasantest thing in all my reading has been to read of the kingdom of Christ being promoted. And when I have expected, in my reading, to

come to any such thing, I have rejoiced in the prospect all the way as I read. And my mind has been much entertained and delighted with the Scripture promises and prophecies which relate to the future glorious advancement of Christ's kingdom upon earth.

I have sometimes had a sense of the excellent fulness of Christ, and his meetness and suitableness as a Saviour ; whereby he has appeared to me, far above all, the chief of ten thousands. His blood and atonement have appeared precious, and his righteousness precious ; which was always accompanied with ardency of spirit, and inward strugglings, and breathings, and groanings, that cannot be uttered, to be emptied of myself, and swallowed up in Christ.

Once as I rode out into the woods for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that for me was extraordinary, of the glory of the Son of God, as Mediator between God and man, and his wonderful, great, full, pure, and precious grace and love, and meek and gentle condescension. This grace, that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thought and conception. This view continued, as near as I can judge, about an hour, and kept me the greater part of the time in a flood of tears, weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied of self, to lie in the dust,

## CONVERSION OF

and to be full of Christ alone ; to love him with a holy and pure love ; to trust in him ; to live upon him ; to serve and follow him, and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have, several other times, had views very much of the same nature, and which have had the same effects.

I have many times had a sense of the glory of the third person in the Trinity, in his office of Sanctifier ; in his holy operations, communicating divine light and life to the soul. God, in the communications of his Holy Spirit, has appeared as an infinite fountain of divine glory and loveliness, being full, and sufficient to fill and satisfy the soul ; pouring forth itself in sweet communications ; like the sun in its glory, pleasantly diffusing light and life. And I have sometimes had an affecting sense of the excellency of the word of God, as a word of life ; as the light of life ; a sweet, excellent, life-giving word ; accompanied with a thirsting after that word, that it might dwell richly in my heart.

Often since I lived in this town, I have had very affecting views of my own sinfulness and vileness ; very frequently to such a degree as to keep me in a kind of loud weeping, sometimes for a considerable time together ; so that I have often been forced to shut myself up. Though I trust the wonderful grace of God has made me differ from my former self, and from a world that lieth in wickedness, I have had a vastly greater sense of my own sinfulness, and the badness of my heart, than ever I had before my conversion. I know it was a sink of iniquity before, but alas ! I did not see it. It has

often appeared to me, that if God should mark iniquity against me, I should appear the chief of sinners, and that my place would be in hell. When others, that have come to talk with me about the concerns of their soul, have expressed the sense they have had of their own wickedness, I thought their expressions seemed exceedingly faint and feeble to represent my sinfulness.

My sinfulness, as I am in myself, has long appeared to me perfectly ineffable, and swallowing up all thought and imagination ; like an infinite deluge, or mountains over my head. I know not how to express better what my sins appear to me to be, than by heaping infinite upon infinite, and multiplying infinite by infinite. Very often, for these many years, these expressions are in my mind, and in my mouth, “Infinite upon infinite,—Infinite upon infinite!” When I look into my heart, and take a view of my sinfulness, it looks like an abyss deeper than hell. And it appears to me, that were it not for free grace, exalted and raised up to the infinite height of all the fullness and glory of the great Jehovah, and the arm of his power and grace stretched forth in all the majesty of his power, and in all the glory of his sovereignty, I should appear sunk down in my sins, far beyond the sight of every thing but the eye of that grace which can pierce even down to such a depth. And yet, when I have had turns of weeping and crying for my sins, I thought I knew at the time that my repentance was nothing to my sin.

I have greatly longed of late for a broken

heart, and to lie low before God ; and, when I ask for humility, I cannot bear the thoughts of being no more humble than other Christians. It seems to me, that though their degrees of humility may be suitable for them, yet it would be a vile self-exaltation in me not to be the lowest in humility of all mankind. Others speak of their longing to be “ humbled to the dust ;” that may be a proper expression for them ; but I always think of myself, that I ought, and it is an expression that has long been natural for me to use in prayer, “ to lie infinitely low before God.” And it is affecting to think how ignorant I was, when a young Christian, of the depths of wickedness, pride, hypocrisy, and deceit, left in my heart.

I have a much greater sense of my universal, exceeding dependence on God’s grace and strength, of late, than I used formerly to have ; and have experienced more of an abhorrence of my own righteousness. And yet I am greatly afflicted with a proud and self-righteous spirit, much more sensibly than I used to be formerly. I see that serpent rising and putting forth its head continually, every where, all around me.

Though it seems to me that, in some respects, I was a far better Christian, for two or three years after my first conversion, than I am now, and lived in a more constant delight and pleasure, yet, of late years, I have had a more full and constant sense of the sovereignty of God, and a delight in his righteous government, and have had more of a sense of the glory of Christ, as a Mediator revealed in the Gospel. On one Saturday night, in particular, I had such a dis-

against the world, the flesh, and the devil, to the end of my life. But I have reason to be infinitely humbled, when I consider how much I have failed of answering my obligations.

I had then abundance of sweet religious conversation in the family where I lived, with Mr. John Smith and his pious mother. My heart was knit in affection to those in whom were appearances of true piety ; and I could bear the thoughts of no other companions but such as were holy, and the disciples of the blessed Jesus. I had great longings for the advancement of Christ's kingdom in the world ; and my secret prayer used to be, in great part, taken up in praying for it. If I heard the least hint of any thing that happened, in any part of the world, that appeared, in some respect or other, to have a favourable aspect on the interests of Christ's kingdom, my soul eagerly catched at it, and it would much animate and refresh me. I used to be eager to read public newspapers, mainly for that end, to see if I could not find some news favourable to the interests of religion in the world.

I very frequently used to retire into a solitary place, on the bank of Hudson's river, at some distance from the city, for contemplation on divine things, and secret converse with God ; and had many delightful hours there. Sometimes Mr. Smith and I walked there together, to converse on the things of God ; and our conversation used to turn much on the advancement of Christ's kingdom in the world, and the glorious things that God would accomplish for his church in the latter days. I had then, and

at other times, the greatest delight in the holy Scriptures, of any book whatsoever. Often-times, in reading it, every word seemed to touch my heart. I felt harmony between something in my heart and those sweet and powerful words. I seemed often to see so much light exhibited by every sentence, and such a refreshing food communicated, that I could not get along in reading ; often dwelling long on one sentence, to see the wonders contained in it ; and yet almost every sentence seemed to be full of wonders.

I came away from New York in the month of April, 1723, and had a most bitter parting with Mrs. Smith and her son. My heart seemed to sink within me at leaving a family and city, where I had enjoyed so many sweet and pleasant days. I went from New York to Wethersfield by water, and as I sailed away, I kept sight of the city as long as I could. However, that night, after this sorrowful parting, I was greatly comforted in God at Westchester, where we went ashore to lodge, and had a pleasant time of it all the voyage to Saybrook. It was sweet to me to think of meeting dear Christians in heaven, where we should never part more. At Saybrook, we went ashore to lodge on Saturday, and there kept the Sabbath, where I had a sweet and refreshing season, walking alone in the fields.

After I came home to Windsor, I remained much in a like frame of mind as when at New-York, only sometimes I felt my heart ready to sink with the thoughts of my friends at New-York. My support was in contemplations on the heavenly state, as I find in my Diary of

May 1, 1723. It was a comfort to think of that state where there is fulness of joy ; where reigns heavenly, calm, and delightful love without alloy ; where there are continually the dearest expressions of this love ; where is the enjoyment of the persons loved, without ever parting ; where those persons, who appear so lovely in this world, will really be inexpressibly more lovely and full of love to us. And how will the mutual lovers join together to sing the praises of God and the Lamb ! How will it fill us with rapture to think that this enjoyment, these sweet exercises, will never cease, but will last to all eternity ! I continued much in the same frame, in general, as when at New York, till I went to New-Haven as tutor of the college, having one season of special enjoyment at Bolton, on a journey from Boston, while walking out alone in the fields. After I went to New-Haven I sunk in religion, my mind being diverted from my eager pursuits after holiness, by some affairs that greatly perplexed and distracted my thoughts.

In September 1725, I was taken ill at New-Haven, and while endeavouring to go home to Windsor, was so ill at the North Village, that I could go no further, where I lay sick for about a quarter of a year. In this sickness, God was pleased to visit me again with the sweet influences of his Spirit. My mind was greatly engaged there in divine, pleasant contemplations, and longings of soul. I observed that those who watched with me, would often be looking out wishfully for the morning, which brought to my mind those words of the Psalmist, and which my soul, with delight, made its own language,

*“My soul waiteth for the Lord, more than they that watch for the morning; I say, more than they that watch for the morning;”* and when the light of day came in at the windows, it refreshed my soul from one morning to another. It seemed to be some image of the light of God’s glory.

I remember, about that time, I used greatly to long for the conversion of some that I was concerned with; I could gladly honour them, and with delight be a servant to them, and lie at their feet, if they were but truly holy. But, some time after this, I was again greatly diverted in my mind with some temporal concerns that exceedingly took up my thoughts, greatly to the wounding of my soul, and went on through various exercises, that it would be tedious to relate, which gave me much more experience of my own heart than ever I had before.

Since I came to this town,\* I have often had sweet complacency in God, in views of his glorious perfections, and the excellency of Jesus Christ. God has appeared to me a glorious and lovely being, chiefly on the account of his holiness. The holiness of God has always appeared to me the most lovely of all his attributes. The doctrines of God’s sovereignty and free grace, and man’s absolute dependence on the operations of God’s Holy Spirit, have very often appeared to me as glorious doctrines. These doctrines have been much my delight. God’s sovereignty has ever appeared to me a great part of his glory. It has often been my delight to approach

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\* Northampton.

covery of the excellency of the Gospel above all other doctrines, that I could not but say to myself, "This is my chosen light, my chosen doctrine;" and of Christ, "This is my chosen Prophet." It appeared sweet, beyond all expression, to follow Christ, and to be taught, and enlightened, and instructed by him ; to learn of him, and to live to him. Another Saturday night, (January, 1739,) I had such a sense of the blessedness of walking in the way of duty ; of doing that which is right and meet to be done, and agreeable to the holy mind of God, that it caused me to break forth into a kind of loud weeping for a long time, so that I was forced to shut myself up, and fasten the doors. I could not but, as it were, cry out, "How happy are they which do that which is right in the sight of God ! They are blessed indeed ; they are the happy ones !" I had, at the same time, a very affecting sense, how meet and suitable it is that God should govern the world, and order all things according to his own pleasure ; and I rejoiced in it, that God reigns, and that his will is done.

NOTE.—President Edwards was born at Windsor, Con. Oct. 5, 1703 ; graduated at Yale College, Sept. 1720 ; preached in New York eight months in 1722-3 ; was appointed tutor at Yale College, Sept. 1724 ; ordained at Northampton, Mass. Feb. 15, 1727 ; dismissed, June 22, 1750 ; stationed as a Missionary to the Indians at Stockbridge, Aug. 1751, where he wrote his Treatise on the Will ; elected President of New-Jersey College, Oct. 1757 ; died, March, 1758, aged 54. The above account of his religious exercises was found among his papers at his death, and is supposed to have been written at Northampton, when he was about forty years of age, for his own private advantage.

# TESTIMONY

OF THE

REV. MR. COOPER, IN FAVOUR OF REVIVALS.

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IN September, 1741, at the Commencement at New-Haven, President Edwards published his much admired Sermon, entitled, “Distinguishing Marks of a Work of the Spirit of God.” The Ministers and distinguished gentlemen present requested the discourse for the press, and in the November following it was published, with a commendatory Preface by Mr. Cooper, of Boston, then Minister in Brattle-street. The following passages are from this Preface, which evidently show Mr. Cooper’s favourable opinion of Revivals of Religion.

“This work is truly extraordinary in respect of its *extent*. It is more or less in the several provinces that measure many hundred miles on this continent. “He sendeth forth his commandment on earth ; his word runneth very swiftly.” It has entered and spread in some of the most populous towns, the chief places of concourse and business. And — blessed be God ! — it has visited the seats of learning, both here, and in a neighbouring colony. O may the Holy Spirit constantly reside in them both, seize our devoted youth, and form them as polished shafts successfully to fight the Lord’s battles against the powers of darkness, when they shall be called out to service ! — It is extraordinary also with respect to the *numbers* that have been the subjects of this operation. Stupid sinners have been awakened by hundreds ; and the inquiry has been general in some places, “What must I do to be saved ?” I verily believe, that in this our metrop-

olis, there were the last winter some thousands under such religious impressions as they never felt before.

The work has been remarkable also for the *various sorts* of persons that have been under its influence. — These have been of *all ages*. Some *elderly* persons have been snatched as brands out of the burning, made monuments of divine mercy, and born to God, though out of due time: as the apostle speaks in his own case. (1 Cor. xv.) But here, with us, it has lain mostly among the young. Sprightly youth have been made to bow like willows to the Redeemer's sceptre, and willingly to subscribe with their own hands to the Lord. And out of the mouths of babes, some little children, has God ordained to himself praise, to still the enemy and the avenger. — They have also been of all *ranks* and *degrees*. Some of the great and rich; but more of the low and poor. — Of other countries and nations. Ethiopia has stretched out her hand: Some poor *Negroes* have, I trust, been brought into the glorious liberty of the children of God. — Of all *qualities* and *conditions*. The most *ignorant*; the foolish things of the world, babes in knowledge, have been made wise unto salvation, and taught those heavenly truths, which have been hid from the wise and prudent. Some of the *learned* and knowing among men, have had those things revealed to them of the Father in heaven, which flesh and blood do not teach: And of these, some, who had gone into the modern notions, and had no other than the *Polite Religion* of the present times, have had their prejudices conquered, their carnal reasonings overcome, and their understandings made to bow to gospel mysteries; they now receive the truth as it is in Jesus, and their faith no longer "stands in the wisdom of man, but in the power of God." Some of the most rude and disorderly are become regular in their behaviour, and sober in all things. The gay and airy are become grave and serious.

Some of the *greatest sinners* have appeared to be turned into real saints: Drunkards have become temperate: Fornicators and adulterers of a chaste conversation; swearers and profane persons have learned to fear that glorious and fearful Name, THE LORD THEIR

God: and carnal worldlings have been made to seek first the kingdom of God and his righteousness. Yea, deriders and scoffers at this work and its instruments, have come under its conquering power. Some of this stamp, who have gone to hear the preacher, (as some did Paul—“What will this babbler say?”) have not been able to resist the power and the Spirit with which he spake; have sat trembling under the word, and gone away from it weeping; and afterward did cleave unto the preacher, as Dionysius the Areopagite did unto Paul. (Acts xvii. 18, 34.) Divers instances of this kind have fallen under my knowledge.

The *virtuous* and civil have been convinced that Morality is not to be relied on for life; and so excited to seek after the new birth and a vital union to Jesus Christ by faith. The *formal* professor likewise has been awakened out of his dead formalities; brought under the power of godliness; taken off from his false rests, and brought to build his hope only on the Mediator's righteousness. At the same time, many of the children of God have been greatly quickened and refreshed; have been awakened out of the sleeping frames they were fallen into, and excited to give diligence to make their calling and election sure; and have had precious, reviving, and sealing times.—Thus extensive and general the divine influence has been at this glorious season.





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